

Seoul 6-14-60

STAFF REPORT
to the Board of Trustees
of the Korean Student Christian Movement

Since the meeting of the Board of Trustees on January 25, the staff has worked steadily to carry out the program approved by the Board in (1) school visitation, (2) publications, (3) leadership training, (4) financial promotion, and (5) study of the long-range needs and opportunities in the field of student work. This report includes a review of our progress in these five areas of endeavour and a few announcements of activities planned for coming months.

1. School Visitation

Between March 28 and April 3, we visited Taegu, Taejon and Chungju. In Taejon plans were laid for the development of a new area union of KSCM. At Chungju, the need for student work was carefully reviewed, but action was deferred until Chungju leaders reach a decision as to how they want to proceed in strengthening the ministry of the churches in the two colleges and five high schools in that city.

From May 3 to June 1, we travelled to most of the other major educational centers outside of Seoul. Our itinerary included Kimchon, Taegu, Pohang, Kyongju, Pusan, Chinhae, Masan, Chinju, Yosu, Soonchun, Mokpo, Kwangju, Iri, Chunju and Kunsan. In Taegu, Pohang, Pusan and Mokpo we met student and adult leaders, seeking to strengthen existing district unions and local units of KSCM. In Kimchon, Chinhae, Kyongju, Masan, Yosu, Soonchun, Iri, Chunju and Kunsan, we laid the foundations for new area unions through which it is hoped KSCM may be extended into many schools not presently served.

During the periods of staff work in Seoul city, frequent campus visits have been made. Our visitation since January has included seventeen colleges and forty-six high schools. We have spoken or preached to assemblies, chapel congregations or SCM gatherings attended by more than ten thousand students.

This program of visitation has been highly rewarding, especially the recent nation-wide trip. The timing of the latter was certainly providential for we had many opportunities to counsel with students and teachers involved in the current confusion and unrest. This critical era in Korean history appears to offer the possibility of noteworthy progress in campus evangelism. The traditional student governing system has been abolished and new patterns of student government are being devised. In many schools Christian students were the leaders of the April demonstrations and are now in key roles in newly formed structures of student life.

For example, the Chairman of the SCM in Taegu Commercial High School (2200 students) is also President of the student body. In April, he led the student body in public protests against election abuses. Later, when students were urged to demonstrate against some of their own faculty members, he helped keep the students at their regular work, negotiating grievances without interrupting the class schedule. He is praised by the faculty and honored by his fellow students for his able and responsible leadership.

There is a widespread conviction among students that this is a time for schools to return to normal routine as rapidly as possible, e.g., KSCM leaders in fourteen Taegu high schools and colleges are committed to help maintain an orderly process of education in their schools. Christian students with whom we talked on our trip were optimistic about the chances for growing Christian influence in the schools. This era is viewed as providing the greatest opportunity for Christian advance in educational institutions since 1945.

2. Publications

Two issues of KSCM News have been published and a third issue is now under preparation. Two leaflets have also been printed: one, a pictorial study of KSCM in Korean and English which was used in raising funds for local campus evangelism, and another, a brief description of KSCM with a detachable membership application. Twenty-two thousand of the latter are being distributed throughout the country for recruiting KSCM members.

Publication of a manual has been postponed until there is ample time and money to issue a booklet which will be serviceable through a period of several years. It is hoped that the manual can be ready for use by the beginning of the 1961-62 school year.

3. Leadership Training

In addition to the leadership training provided at the KSCM General Assembly in January, the staff has cooperated with the Taegu district union in conducting a national leadership Seminar at Kyungbuk University March 28-31. Four students and one adult leader from each area union were included in a study of the theme "Proclaiming Christ on the Campus". The Seminar illustrated a variety of group work methods, audio-visual presentations, etc. which involve students in active participation and which can be used in local SCM programs.

Summer conferences scheduled for August will be held in Seoul, Yongnam and Honam areas. They will prepare students to lead study groups on the "Life and Mission of the Church." Questions on this theme prepared for student discussion by the World Student Christian Federation are being re-printed in regular installments in the KSCM News.

4. Financial Promotion

The first annual campaign for indigenous support of KSCM was conducted in March. A summary of results follows:

Cash Contributions	Hwan 618,000-
Pledges	<u>105,000-</u>
Total to date	Hwan 723,000-

While the campaign was not as successful as was originally anticipated, it does manifest the confidence which some fifty donors place in KSCM. These funds have been allocated on a matching basis to local unions in Pochun, Suwon, Andong, Mokpo, Taegu, Pohan, Pusan and Seoul.

A modest balance is available to be used on the same basis in one or two of the ten new area unions now being organized. It is hoped that funds can be secured from individuals and from member denominations in Korea to assure continued support of work already begun and to give encouragement in all of the areas where new work is projected. A special word of appreciation is due the members of the Finance Committee who served loyally in the campaign.

In promotion of the regular budget, the requests approved by this Board were forwarded to the member missions and to the Korea Committee of the National Council of Churches in the United States. The Korea Methodist Mission has contributed \$250.00 and the United Presbyterian Mission in cooperation with the Presbyterian Church in Korea has contributed \$2100.00. Requests to several other missions are pending action by their respective controlling bodies.

In addition to the usual contributions of the United Church of Canada (\$500.00) and the USA U.P. Church (\$1000.00), the Korea Committee reports an additional pledge of \$500.00 from the Methodist Board of Missions. Thus, assured funds from missions to date fall short of the amount budgeted for 1960 income from mission sources by \$250. It seems probable that this deficit will be covered by other missions who expect to contribute, but have not yet taken specific action. The Hwan 300,000 anticipated from member churches in Korea has not been underwritten to date.

The Korea Committee has recommended that member groups accept responsibility for proportionate shares of a 1961 asking budget of \$3000.00 (1960 - \$2500.00). Assurance of the recommended increase awaits action by the member mission boards. All in all, it is highly encouraging to know that KSCM is receiving support on a much broader basis than heretofore, both in Korea and from Mission Boards in North America.

5. Study of Long-range Needs and Opportunities

Staff itineration has revealed that unprecedented opportunities lie open, but that the work is seriously hindered by urgent needs. In every school we have visited administrators have welcomed us cordially and have encouraged us to develop and/or strengthen interdenominational student work in their institutions. Christian students, teachers and pastors were generally enthusiastic over plans to enlarge evangelistic efforts in their schools.

The major obstacles which must be overcome are: (1) a need for trained leadership - the number of students and adults who know how to develop effective voluntary Christian study and service groups is quite limited, (2) a lack of established practices of stewardship by which Christian resources of ability, time and money may be devoted to strengthening the work of the church in the school, (3) the general absence of program which, besides assembling students for worship, guides them into service projects and into regular study of the Christian faith and life, and (4) the confusion which prevails over the many denominational, interdenominational and non-denominational movements and agencies which now compete for the loyalties of Christian students.

Our present program is designed to meet these needs. Progress is being made in each area of need. Over a period of two or three years, local units of KSCM should begin to manifest improved leadership, stewardship and program.

The fourth obstacle is more involved than the other three. In the present era, KSCM, as a union organization, is like a ship sailing against the wind. The strong force of denominational friction is a formidable barrier in almost every local area. Only the exceptional city has a functioning council of churches. And yet, when pastors and teachers assembled to consider the challenge of student work, and when they recognized that such work in the schools can only be done interdenominationally, they almost always agreed that unity must be achieved to accomplish the task.

Developments in cooperative work with the YMCA and YWCA are encouraging. The Korean Student Christian Council has studied problems of cooperation which have arisen on a local level in a few colleges. KSCC also sponsored a one-day conference, June 6, on the "Life and Mission of the Church." Some thirty professors, students, pastors and staff members shared in the event. A larger conference is projected for the Fall months. The publication of program materials has been temporarily suspended until more funds are available. The request for a Mutual Assistance Grant from the World Student Christian Federation is to be renewed with hopes that additional study materials may be published in early 1961.

The Methodist Church is reported to be studying a proposal to advance united effort in KSCC by providing a study and leadership training center under the direction of Rev. James Laney. If and when a specific proposal is made, it will be referred to this Board.

Further negotiation is needed with leaders of Hi-Y, Y-teens, Intervarsity Fellowship and Campus Crusades for Christ. In many schools KSCM exists along with one or more of the above groups. In some high schools the same group identifies itself as a Y and as a KSCM unit. At the college level there appears to be no serious problem in Y-KSCM relationships. However, IVF and CCC pose rather complex problems, both groups having a noticeable tendency in some localities to be identified with the NAE faction of the Presbyterian Church in Korea. By preserving its identity as an authentic union agency, KSCM may be able to avoid the hindrance of identification with any particular faction or group. The opportunities for campus work far exceed the leadership now available in all of the groups at work in the schools. By consultation in a Christ-like spirit, it should be possible to minimize destructive competition.

Future Plans - Staff effort is now being devoted to plans for three summer conferences, for the KSCM hour over HLKY and for the trip of the General Secretary to WSCF Conferences in Europe in July and Aug.

As staff members we are grateful for the loyalty of KSCM churches and missions and for the encouraging results of our labors to date. We look to the months and years ahead with high hopes for the growth of KSCM in size and effectiveness as an agency of Korea's churches serving Christ among students.

Respectfully submitted,

Hyung Jae Kim
Hyung Jae Kim, Gen. Sec.

Dale Robb
Dale Robb, Associate

Staff Report to the Board of Trustees
Korean Student Christian Movement
January 12, 1961

This Report to the KSCM Board of Trustees includes: (1) a review of progress since the previous written report was submitted on June 14, 1960, (2) an analysis of present needs and problems, and (3) recommendations for future development of student work through KSCM.

Review of Progress

The General Secretary left Korea on June 21 en route to the Teaching Conference of the World Student Christian Federation in Strasbourg, France, July 15-31 and the Federation's General Committee Meeting in Salonika, Greece, August 10-23. In addition to attending these events, he made significant student work contacts in New York, London, Berlin, Geneva, Beirut, Hong Kong and Tokyo.

One highlight of the General Committee Meeting was an action transferring the Federation's recognition in Korea from the Student YMCA-YWCA to the Korean Student Christian Council. This action came at the request of the Student YMCA, the Student YWCA and KSCM. It will be finalized when an amended statement of aim and basis is approved by KSCC and by the Federation's Executive Committee which will meet in February of this year.

Student Leadership Training Conferences were held in Seoul and Pohang, August 1-5, 1960. A college-level work camp was also held at Pohang August 1-5.

During September and October, the Staff arranged a series of special consultations to review post-revolution developments among students and to determine the direction of endeavour of the Movement in present circumstances. These discussions among students, Study Committee members and staff workers from all local areas have had a major influence on the recommendations submitted in the last portion of this report.

Two issues of KSCM News have been published (1960 total: 4) with special emphasis upon program material and suggestions for campus study. A new, interpretive leaflet "Korea Is Making New History", was completed and released in early November.

The Staff spent three weeks in local visitation outside Seoul, bringing the year's total to two months itineration out-of-Seoul and approximately one month in Seoul. Cities visited this Fall included Kangneung, Wonju, Yongju, Yecheon, Andong, Taëjon, Iri, Chunju, Kwangju, Taegu and Pusan.

During the year just ended, the Staff made sixty-one high school and twenty-six college visits. In each city visited, consultations were held with students, Christian faculty members, local pastors and/or missionaries. There are now workers throughout the nation alerted to the crucial task of campus evangelism and organized to carry it forward. New area unions have been formed in Iri, Chunju, Yosu and Chungju, while preparatory work is underway in Chinhae, Kangneung, Kimchon, Kunsan, Masan, Soonchon and Taëjon.

In an effort to provide adequate funds to assist new work in the numerous areas listed above, the 1961 goal for the Campus Evangelism Fund was set at Hwan 2,000,000. To date Hwan 612,000 have been received in cash and pledges. A New Year's Benefit Dinner held January 3 contributed markedly to the progress of the

effort. It is hoped that solicitation can be continued until adequate funds are secured, assuring the continuation of present work and the development of new unions stimulated by Staff visitation. (Note: During 1960, Hwan 750,000 were raised from donors in this country to initiate this local evangelism project.)

Recent months have included noteworthy events in cooperative effort with other Christian agencies engaged in campus work. The Korean Student Christian Council sponsored a series of four conferences on the "Life and Mission of the Church." The first was a Leaders Seminar in Seoul, October 15, attended by some forty adults. The other three were regional student conferences held in Seoul, Kwangju and Taegu, November 12-13, 19-20, 26-27 respectively. Approximately forty-five students attended each conference. Rev. Frank Engel, East Asia Secretary of the World Student Christian Federation was the Keynote speaker at each student meeting. All who attended became keenly involved in studying the task of the church and of the sCm in Korea today.

The decision of the Methodist Board of Education to offer the services of Rev. James Laney and the facilities of the new Jensen Memorial Center to the work of K.S. C.C. gives promise of new effectiveness in the united program of the member groups. Mr. Laney has been named Study Secretary with special responsibility for publications and leadership training.

On December 5, our office entertained staff members of Campus Crusades for Christ and the Inter-Varsity Christian Fellowship for dinner. The conversation covered the aims of the three organizations and questions of policy in which we are all involved. It was agreed that we meet every two months for similar consultation.

KSCM student officers and staff are now making final preparations for the 11th KSCM General Assembly to be held at Chungang University, January 17-19.

Evaluation

An evaluation of our Movement reveals that KSCM now confronts unprecedented opportunity coupled with some formidable problems. The student revolution in April was followed by an era of enthusiasm and high expectation. In the excitement of new freedom, there came a wave of disorder and turbulence in schools. Recently, though order is returning, the mood among students has turned to pessimism and despair. It is difficult to foresee what lies ahead. In any case, it is quite clear that the trend of student opinion will have an important, and possibly crucial, bearing upon the nation's destiny. The New Life Movement and the marked interest in neutralization of Korea are manifestations of the current ideological ferment among students.

These developments have awakened church leaders to the urgency of building an increasingly effective ministry among students. In nation-wide KSCM consultations there has been evidence of new concern and a recognition that, in addition to stronger denominationally oriented student work in the local church, there is need for a united and more effective Christian witness within campuses.

The member missions of KSCM have also been stirred to give greater priority to requests for student work personnel and funds. Christian students in many places are alert to new opportunities which have come into being within their schools. All in all, KSCM confronts an unprecedented opportunity.

At the same time, the Movement faces formidable problems which need to be solved. The greatest weakness of our present effort is leadership in local campus groups. The traditional social distance between teachers and pupils separates most SCMs from effective aid by adults. Stated in another way, neither adults nor students have experienced cooperative efforts in which neither dominated the other.

The April Revolution brought into the open the smoldering resentment of youth toward "autocratic" adults and speeded a social revolution which will greatly alter historic Confucian adult-youth relationships. (Students are not consciously breaking down ancient traditions; they apparently think that they are just trying to unseat unjust or dishonest adults. Nonetheless, it seems certain that new or modified patterns of youth-adult relationships will emerge.)

This national trend has aggravated a problem which existed in KSCM before the appointment of the present Staff. The previous General Secretary resigned after serious and prolonged disagreement with student officers, resulting in an anti-adult student attitude when the present Staff took up the work. A minority has openly sought to establish student supremacy over the Board of Trustees, the Staff and the budget.

Complicating the existing problem was the new and vigorous activity made possible by the appointment of two salaried, full-time adult leaders for the first time in the history of the Movement. Whatever satisfaction resulted from the signs of growth in KSCM was overshadowed in the minds of key students by the fact that adults were doing the work, not students.

In recent weeks, many hours have been devoted to negotiations over this issue with notable progress toward a solution. A proposal approved by student officers and staff is included as one of the recommendations in the latter part of this report. It envisions a real partnership of adults and students through greater participation of the student Central Committee in policy decisions and over all planning for the Movement.

The problem of strengthening local units may be partly solved through training youth and adults in relationships where both can contribute helpfully to a stronger Christian witness. It also involves the need for fostering one or more experimental campus programs to determine what is needed, and to develop, if possible, a campus group or groups which can be examples to other local groups. Thusfar, Staff effort has been devoted largely to strengthening the national Movement and surveying the overall need. Now, it is evident that ways must be found to extend Staff Leadership more effectively into local work. A recommendation for partial redeployment of staff effort is included below.

A second problem area involves support of the Movement. Although cooperation by the member missions is generally commendable, church support thusfar has been quite limited. One basic factor may lie in the understanding which member churches have of the Movement. Historically, KSCM established itself as a union Movement by simply inviting selected individuals of various denominations to sit on the Board of Trustees. No official denominational sponsorship has ever been asked or given. Consequently, some Board members feel no direct or official responsibility to become involved. If the Movement secures official denominational backing, it may obtain the serious interdenominational cooperation essential for greater strength.

This lack of official approval may also be a cause of the general lack of financial support by the cooperating denominations. In order to be a self-respecting and authentically Korean Movement, KSCM needs both official sponsorship and generous support by the churches. As presently constituted, it draws some genuine loyalty, but in other respects, it lacks the vital flow of spiritual power which the churches could give it. The proposed revisions of the Constitution, if approved by the member groups, will establish official, responsible relationships between the churches, missions and the movement.

The Long-Range plan for expansion of staff and the establishment of facilities presents another crucial problem. At present we lack even space for a student choir to practice. Efforts to reserve churches and other buildings have resulted in repeated frustration. The choir of Christian students includes the music chairmen of many leading high schools in the city and is eager to continue its witness through sacred music. Securing access to meeting space for this choir is only one instance of the urgent need of the Movement for facilities.

Various member missions have standing requests for funds to provide more adequate student work quarters. However, the prospect of such foreign assistance poses a real challenge. Will Christian individuals and member churches join earnestly in this work by providing campus evangelists to serve as staff members in the proposed new facilities? The prospect of additional missionary leadership (by three year interns and career workers) poses a similar question. Will Christians here in increasing numbers give this program their prayerful support? Thusfar, the response of donors to the Campus Evangelism appeal is encouraging, but much greater support will be necessary to fulfill the long-range plans. The time is approaching when the actual commitment of churches to this work will be clearly measured.

In order to meet the present challenge of campus work, the Staff recommends:

1. That every effort be made to educate Christian students for intelligent witness among non-Christian students in this telling era of national history.
2. That renewed effort be devoted to strengthening local SCMs by:
 - a. Assigning Mr. Robb to half-time leadership in a strategic location among college students in Seoul and
 - b. training adults and youth to find new working patterns for mutual effort in campus witness.
3. That the Central Committee be altered as the student officers and Staff have proposed, that is,
 - a. to include several chosen adults,
 - b. to meet more frequently, and
 - c. to assume larger responsibility for program, budget decisions and administration. (Central Committee planning will, of course, be reviewed regularly by the Board of Trustees.)
4. That the constitution of KSCM be amended to provide official denominational sponsorship with Board members as the officially-elected representatives of member churches and missions.
5. That appeals be made to the member groups and to the sending mission agencies abroad to give whole-hearted support to the Long-Range Plans for extension of interdenominational campus evangelism as approved by this Board.

This means that capital funds and missionary associates be provided from other lands, and that indigenous funds be secured to expand the national staff and working budget. This further means that denominational governing bodies, boards of Christian education, seminaries, mission schools and local congregations be urged to study the total challenge of student work and to cooperate in strengthening united Christian witness through KSCM.

6. That the Board of Trustees approve and support the plans for united leadership training and publication through the Korean Student Christian Council.

As we submit this report, we earnestly pray that all who are now associated with the work of KSCM will rise with devotion to serve Christ unitedly in this time of decision in Korea.

Respectfully Submitted,

Hyung Tae Kim

Hyung Tae Kim
General Secretary

Dale Robb

Dale Robb
Associate General Secretary

Note: The Board of Trustees discussed the above recommendations at its meeting January 12 and approved them unanimously. They are now being distributed to agencies and individuals whose cooperation will be needed for success in attaining the movement's Long-Range goals. See enclosed leaflet.

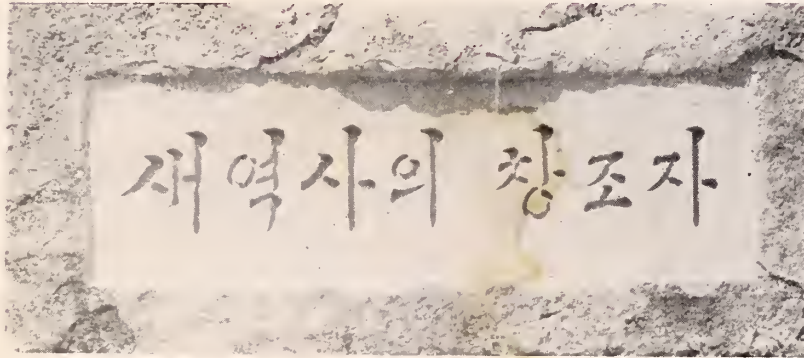


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한국은 새 역사를 만들고 있다

KOREA IS MAKING NEW HISTORY



“새 역사의 창조자”를 대구청구대학 기념비는
칭송하고 있다

Taegu Chungu College Monument Extolls the
“Makers of New History”

대한기독교학생회 전국연합회

는

새나라를 그리스도에게로 인도하고자 노력하고 있는

학원안에서의 학생기독교운동 단체이다

The Korean Student Christian Movement

Is at Work on The Campus

To Win The New Korea

For Christ

대한기독교학생회 전국연합회는 학원내의 단체증언을 통하여 전국 학원내에 기독교적 영향을 발휘하고있는 교파연합기관이다. 한 개척자적 애큐매니칼 기관 으로서 이것은 지방교회들의 영역을 넘어 회원교파들의 성업을 확장하여 교회와 학교사이에 큰 통로를 건설하고있다.

The Korean Student Christian Movement is an interchurch agency which exerts Christian influence within the nation's schools through the witness of on-campus groups. As a pioneering ecumenical organization, it extends the ministry of its several member denominations beyond the reach of the local church, thus building a highway between the church and the school.

혁명적사회에 있어서 한국학생 기독교운동의 목적들 :

학생들을 예수그리스도에게로 인도할것
 학생들이 학원에서, 교회에서 그리고 사회에서 그리스도를
 봉사하도록 양성할것
 안정되고 점차적으로 효과적인 교육을 조성시킬것
 기독교적 학원단체에서 민주주의에 대한 실제적경험을 마련해 줄것

AIMS OF THE SCM IN A REVOLUTIONARY ERA:

- To Win Students to Jesus Christ
- To Train Students to Serve Christ in Campus, Church and Society
- To Foster Stable and Increasingly Effective Education
- To Provide Actual Experience of Democracy in Christian Campus Groups

어려운 시기에 당면한 대한기독교학생회 전국 연합회의 행사 :
KSCM PROGRAM FOR A TROUBLED AGE:



영남지구 하기대학에서
 의 성경공부

Bible Instruction at the Yeongnam
 SCM Summer Conference



서울지구 연합회의
사회봉사 계획—
300여명의 부상학생들을
위한 식물과 성경책들
로된 선물들

Seoul Area SCM Social
Service Project—
Preparing Gifts of Food
and Scrip-tures for Three
Hundred Wounded Students

대한기독교학생회 전국연합회의 장기계획들은 :

국내 유지들의 자발적 후원을 증가시킬것

3개지역에 각의 중심부를 설치할것

—각지역에 한사람씩의 직원과 외국협동직원 그리고 사
유를 두도록

전국적으로 학생기독교운동 지도자 양성과정을 개량할것

60여개 미조각학교에 기독교학생회를 확장시킬것

한국학생 기독교운동협의회와 세계학생기독교연맹과의 협조를
통하여 유일하고 통일된 한국학생기독교운동을위해 노
력을 계속할것

KSCM'S LONG-RANGE PLANS ARE TO:

Increase Indigenous Support

Establish Three Regional Staff Centers

With a National Worker and Missionary Associate and Office
Facilities in Each Location

Improve Nation-wide SCM Leadership Training Program

Extend KSCM into Sixty or More Additional Schools

Continue to Work for an Authentic, Unified SCM through Cooperation
in KSCC and WSCF



대구 경북대학교에서 열린 전국지도자 연구회가 학원전도를 위해 학생들을 양성하고있다 (1960년 3월)

National Leadership Conference at Kyungbuk University,
Taegu Trains Students for Campus Evangelism (March 1960)

대한 기독교학생회 전국연합회의 친구들에 의한 고결한 후원은 한국의 "새역사" 기독교적인! 를 만드는데 도움이 되고있다

The Generous Support of the Friends of KSCM is Helping
to Make Korea's "New History" CHRISTIAN !

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이 사 장: 김윤국 박사
직 원: 김형태 목사 총 무
노대일 목사 협동총무
손승희 선생 간 사
학생회장: 이흥중 군
사 무 실: 서울특별시종로 2가
기독교서회 406호실
전화 8-2318

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Staff: Rev. Hyung Tae Kim,
General Secretary
Rev. Dale Robb, Associate
Miss Seung Hee Sohn,
Secretary
Student Chairman:
Mr. Heung-Chong Lee
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Tel. 8-2318

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문의할 말씀이나 혹은 기부금은 다음주소로:
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Requests for Information and/or Contributions May be Addressed to:
K S. C. M., Kwanghwamoon P. O. Box 359, Seoul

An International Agency Serving Christ in the Schools of Korea

Korean Student Christian Movement

Wangwhamoon P. O. Box 359

Seoul, Korea

REV. HYUNG TAE KIM, GENERAL SECRETARY

REV. DALE ROBB, ASSOCIATE

January 27, 1961

OFFICE LOCATION: 406 C L S BUILDING

TELEPHONE: 8-2318

To: Friends of KSCM

You will find enclosed a new leaflet interpreting the work of KSCM and a copy of our staff report to the Board of Trustees. The latter provides a review of recent progress, an evaluation of present needs and opportunities and staff recommendations submitted to the Board and approved by them on January 12.

The KSCM General Assembly January 17 to 19 wrestled with problems which confront the Movement and selected an able group of new officers. Mr. In Hyun Shin, a Soongsil College junior, was elected as national chairman with unprecedented unanimity. He and other new officers have outlined a very promising program of study and service for the current year.

Noteworthy progress has been made in clarifying the roles of students and adults. The former dual operation is being modified in the direction of a single constitution and unified program and budget. A joint student-adult committee will plan and direct the work of the Movement.

On January 12 the Board of Trustees gave unanimous approval to long-range plans for employment of regional staff workers (Korean and missionary in three regions) and for early development of an experimental student leadership center in Seoul. Within the present year it may be possible to secure interns (three to five special term appointees from several countries) to initiate more adequate ministry in strategic locations within the city. Other staff and additional facilities in a nation-wide program will be procured as funds become available.

The second annual campaign for funds has yielded Hwan 628,500. Continuing solicitation should provide at least Hwan 1,000,000 in indigenous funds to continue previous projects and assist several new unions now being formed.

We seem to have come into a "new morning" in KSCM. We ask your continued prayer and cooperation in carrying forward plans for increasingly effective witness for Christ in Korea.

Sincerely

Hyung Tae Kim
Hyung Tae Kim

Dale Robb
Dale Robb

한국기독교학생회총연맹 KOREA STUDENT CHRISTIAN FEDERATION

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Activities Report - 1978

I. Introduction:

The focus and activities of KSCF during 1978 can only be understood by seeing them in the context of the various political elections which occurred during the year. On June 26, a national election chose members to a Council on Unification. This body exists in the Korean political scheme of things to give some impression, however slight, that the trappings of democracy still exist on the peninsula. Just how slight was evidenced when the newly elected Council met at a later date to fulfill its real raison d'etre which is to re-elect Park, Chung Hee to a new term as president of the nation. In spite of the fact that there were no other candidates, the Council met at great expense to solemnly cast their unanimous ballots for the man who has now ruled the country since 1961.

Democracy came close to the surface during the election for National Assembly held on December 12. In one of the few chances for even minimal public expression, the people of Korea actually gave more total votes to opponents of the Park regime than to its supporters in spite of shrewd and sophisticated attempts to control the outcome. It is fortunate, indeed, for the government forces that the brains behind the regime have long since drafted constitutions and laws which assure that nothing so unpredictable as the will of the people could ever vote the present regime out of power.

Finally, as the year drew to a close, subdued and somewhat sober fanfare marked the inauguration of the president on December 27.

These events were the high water marks of student frustration and resentment throughout the year. As much as and perhaps more than any other segment of society, students have borne the brunt of government control and oppression. Thus students were quick to see the elections for the mocking shams which they actually were and were equally quick to give vent to their anger and frustration.

Massive anti-government demonstrations were held throughout the year. During the spring semester a total of 93 students were given prison sentences for participating in the 22 different demonstrations which took place. Fourteen additional demonstrations in the fall added another 72 students to those under prison sentences. Student demands were remarkably similar and can be summed up as follows:

1. Abolition of the Yushin Constitution -- this despised document provides lifetime reign for Park, Chung Hee.
2. Abolition of the Student Defense Corps -- this has become a hated symbol of government control of the campus.
3. Abolition of Emergency Decree number nine -- a presidential decree which forbids criticism of the government.
4. Step down of Park, Chung Hee -- this demand appeared in every statement issued by demonstrating students!
5. Justice for laborers.
6. Reversal of isolationist policies -- there is an increasing feeling that Korea's international image is deteriorating.
7. Relief from inflation as it affects basic commodities and elimination of economic corruption brought about by collusion between big business and government.
8. Resignation of pro-government professors.
9. Boycott of the elections to signify their meaninglessness.
10. Autonomy of the university
11. Release of political prisoners.

As one of the very few campus related bodies able to preserve some degree of autonomy, however clandestine, outside the umbrella of the Student Defense Corps, KSCF played a major coordinating role, sponsored secret conferences and training sessions, weekend retreats, study groups, entertained key visitors from abroad and disseminated important materials and information.

II. The Current Scene:

Within the political atmosphere highlighted by the elections and in a manner sufficiently sophisticated as to go largely unnoticed both at home and abroad, the government continued to absolutize its control of the university and, by extension, KSCF. At the very heart of the government program of control lies the Student Defense Corps which, as has been reported previously, exists ostensibly to train students for defense against invasion from the north but, in reality, places every student in the country effectively under absolute government control. Its real and more obvious reason for existence is to maintain absolute control of both the public and private lives of all students. Thus the military has come to play an increasingly important role on the campus. Every student, male and female, undergoes military training as part of the regular curriculum. Each campus is periodically subjected to a thorough and complete military inspection. Students also are taken routinely to the front lines for further military indoctrination. The military officers in charge of these matters maintain effective control of every aspect of campus life and academic freedom is trampled in the process.

College professors are placed in an impossibly difficult position with a system in which each professor is assigned to monitor both on and off campus activities of students -- especially those students suspected of anti-government bias. Professors are routinely required to carefully check all student papers for remarks which might be interpreted as critical of the government and research which suggests weakness in government policy is rejected. All student articles, books and other publications must be censored by professors. When students are caught engaging in "anti-government" activity, sanctions are likely to be imposed against the professor assigned to monitor them.

Finally, the government continues to develop new methods of punishing students who step out of line. At one time, such students were automatically sentenced to prison which meant that they could never finish school. Large numbers of student prisoners became a problem to the government, however, as KSCF and other groups devised ways of both ministering to them and using their plight to embarrass the government abroad and arouse concern at home. Although relatively large numbers are still imprisoned, far more are punished in more subtle but equally severe ways. Many are simply expelled from school which usually means being immediately drafted into the army where they receive especially severe treatment. Many are given summary jail sentences of 15-20 days which means they never face trial and are never reported as being imprisoned. Still others are suspended for periods of one semester or longer which creates financial hardship on the family and idleness on the part of the student. Finally, ways are found to force some students to "voluntarily" quit school.

KSCF is grappling with attempts to minister to this large number of students. As a nationwide organization its role as an information network is extremely important.

III. Issues and Events:

The issue which currently generates the greatest interest and concern among Korean students is what they consider to be an increasing dependence -- largely economical -- on foreign powers and multi-national corporations. They are concerned not only about the obvious exploitation of Korean labor which occurs with the heavy influx of foreign capital but also with declining Korean self-hood which

occurs simultaneously. There is a strong feeling that long-term economic strength and independence are being sacrificed for dubious prosperity now.

Another issue which occupies a great deal of student attention is possible unification of the nation, especially in light of recent approaches to China by the United States and Japan.

KSCF derived great benefit and blessing from visits by Rev. Nael L. Cortez, WSCF Coordinating Secretary for Asia in February and Dr. Emidio Campi, WSCF General Secretary in October. These friends provided us with richly meaningful messages and encouraged us greatly with their expressions of solidarity and support.

Harassment of KSCF by government agencies continued unabated throughout the year. The general secretary and other staff members twice underwent lengthy investigations involving detention by the Korean Central Intelligence Agency. They were also placed under various periods of house arrest on three occasions when it was felt by the government that their presence in public might create problems. One full time staff member was arrested in October and sentenced to prison and another is currently hiding from authorities to escape arrest on charges of helping to organize a student demonstration which occurred in downtown Seoul in October -- the first time since 1971 that a student demonstration has actually occurred outside a college campus.

IV. Brief Summary of Activities for 1978:

1). Winter Conference: A Winter Conference was held in February and attracted key students from 16 major universities. Evaluation of 1977 and planning for 1978 highlighted the conference which focused on The Life and Mission of KSCF.

2). Summer Conference: In August over 100 students from 32 universities gathered for a study of the role of the student movement in the Third World. Evaluations of the spring semester and plans for the fall semester were also a part of the conference.

3). Min-Jung Shin Hak (Peoples' Theology): KSCF promoted a series of lectures on Peoples' Theology.

Prof. Suh, Nam Dong (formerly from Yonsei University - ousted by gov't)
Biblical Interpretation - two lectures in April

Prof. Han, Wan Sang (formerly from Seoul National Univ. - ousted by gov't)
Socio-Political Interpretation - two lectures in May.

Prof. Moon, Dong Whan (formerly from Hankuk Seminary - ousted by gov't)
Peoples' Theology and The Third World (Dr. Moon's lecture was interrupted by police and he was not permitted to complete it but the complete manuscript is preserved as part of KSCF's plan to publish the entire lecture series initially in Korea but later in English in an attempt to introduce the material abroad so that comparisons can be made with concepts emerging from other third world nations. Two additional lectures are planned in 1979, one on Theological Interpretations and one on Historical/Ideological Interpretations from an Oriental Context.

4). Human Rights Lecture Series: As part of an ongoing series the following lectures were delivered and also printed in Christian Thought magazine. These have been in great demand and are extremely popular among students.

Human Rights and Democratic Education - Prof. Sung, Nai Woon (former Yonsei University Professor now imprisoned for criticism of Gov't Educational Charter)

Human Rights and Korean Women - Prof. Lee, Oo Jung (formerly Prof. of Seoul Women's College - ousted by gov't)

Human Rights and a Divided Nation - Mr. Paik, Ki Won, Director of a private research institute.

Three additional lectures are planned for 1979.

5). Special Meetings:

1. April 19th - KSCF is the only body in Korea still able to independently celebrate the April 19th anniversary of the 1960 Student Revolution. This year, the poet Ko, Eun gave a poetic interpretation of the revolution which was later published in Christian Thought Magazine.
2. Dr. Richard Schaul of Princeton visited Korea in September and addressed small closed groups of students on two occasions. His remarks on student activity in Latin America and other third world nations as well as trends in America today were especially helpful.
3. The 9th anniversary of the merger of YECA and SCM student groups which resulted in the formation of KSCF was celebrated with a message from Chun, Taik Boo, former General Secretary of the Seoul YMCA on The Student Christian Movement under Japanese Rule.
4. Korean Mask Dances were performed on two occasions and two drama productions were given. In each case, these cultural performances were used to focus attention on political oppression.

6). Publications:

1. The KSCF Series has been expanded with publications during 1978 so the total list now includes the following titles.
 - a. Students and Social Justice, Gerhard Bridenstein (1972) (This has been condemned by the government and cannot be sold openly.)
 - b. Study Guideline for Modern Korean History, compiled from workshop reports (1976)
 - c. Peasant Theology, Charles Avila (1976) (This publication has been condemned by the government)
 - d. Human Rights Lecture Series (1978) (2000 copies each)
 - e. Christian Movement in the Third World, Kang, Moon Kyu (1978) (2000 copies)
 - f. Second Edition of No. 2 above (1978) (1000 copies)
2. Booklets:
 - a. Mass Media and Human Rights (500 copies)
 - b. Guidelines for Rural Service (300 copies) (publication of the above two booklets resulted in an investigation of the general secretary by the K.C.I.A.)
 - c. Resistance Movement in Korean History (500 copies)
 - d. Democratic Education and Human Rights (500 copies)
 - e. Brief History of World Student Christian Federation (500 copies)
 - f. University Culture (published twice in newsletter form - 1000 copies each).
 - g. White Paper on Student Demonstrations from 1975-1978

7). Book Collection Campaign for Prisoners: In a continuation of a project begun in 1977, 723 volumes were collected and provided to prisoners. This project was supported by the Geneva Office of WSCF and a total of \$1,350 was raised from various local and overseas sources.

8). Collection of Underwear for Prisoners: Over 150 suits of heavy underwear were collected and provided for prisoners to help them endure the severe winter in unheated prison cells.

9). Students in Prison: KSCF is currently aware of over 170 students in prison of which over 90 are Christian and 63 are members of KSCF. The latter figure includes three student members of the KSCF Board. KSCF is actively engaged in providing legal assistance for these students and is supporting a campaign to supply them with bibles. As much as possible KSCF representation is present at each student trial session.

10). Support of Released Prisoners: Students who have served prison sentences are prohibited from returning to college and find it virtually impossible to obtain employment. Within its limited resources, KSCF is seeking creative ways to assist these people. A few have been involved directly by KSCF in doing research into such areas as rural problems, industrial problems and multi-national corporations.

11). Social Development Service Corps: In spite of extreme harassment, the work of the Service Corps continues virtually underground with invaluable student involvement in rural and urban slums, free trade zones, industry, multi-national corporation and other areas of exploitation. Regrettably, this work cannot be reported on in detail because to do so would seriously compromise those who are involved.

V. Conclusion:

1978 was a year in which KSCF continued its own struggle against oppression of students and sought to involve students in the struggle against oppression in other segments of society. At times the forces arrayed against us have seemed totally overwhelming. We are bolstered in the struggle by our faith in God, by the guidance of the Holy Spirit and by the wisdom and example of Jesus Christ. We receive great courage from the support of our brothers and sisters around the world who have been quick to join their hearts with ours. We pray that their courage and patience will not falter so that we too can remain steadfast and strong. We conclude our 1978 report by saying to all those who have been with us in spirit throughout the year, THANK YOU.

Jaewoory Ahn
General Secretary

***** Korean SCM Report *****

*****for 1965 *****

"Renewing Life in the Academic World"

Korean Student Christian Movement

Kwangwhamoon P.O.Box 359, Seoul, Korea.

K.S.C.M. STAFF REPORT FOR 1965

I. INTRODUCTION:

Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you"... So Abram went, as the Lord had told him.(Gen.12:1,4)

On a rainy cold weekend in late October of 1965, a Korean Student Christian Council regional conference was held in a dimly-lit mountain retreat center in the northern outskirts of Pusan. Attendance was below expectation and facilities were inadequate, but to a handful of Korean students, a formerly inadequate Christ suddenly became relevant to their lives. One student spoke for the rest when he said, "I have always looked for God's actions only through "religious" activities, but now I can see that God is active in all of life."

At the close of 1965, we affirm that God has indeed been active in Korea. The Korean Student Christian Movement has attempted to participate in this action. At times we have succeeded and at times we have failed. And at times we have had to confess confusion and bewilderment. As the traditional methods of preaching the unchanging Good News of God in Christ seem to become less and less pertinent to the needs of a **secular society**, The K.S.C.M. is entering a period which can perhaps best be described by the words experimentation and risk.

Our Lord has often asked those who believe in him to do strange and "foolish" thing. We believe He is speaking to us and we trying hard to listen. Perhaps there is strangeness and just a degree of foolish in this, our annual report.

II. THE SITUATION IN 1965

A. National

Korea was involved in three key issues of major consequence during 1965. The first of these was the matter of normalization of relationships between Korea and Japan. This important step, deemed economically necessary by most was yet opposed by many in both countries for reasons largely psychological and emotional. The fact that the agreement was signed and that

embassies are being established in the capital cities of the two countries, cannot hide the deep-rooted animosity which still exists between these two countries.

Secondly, for the first time in her history, Korea voluntarily intervened in international politics by sending troops to the Republic of South Vietnam. Whether one agrees with or condemns the action, there can be no denial that through it, Korea has taken a giant stride toward asserting itself as a mature, independent nation.

The final major national issue of the year is an old one: the status of forces agreement with the American government. U. S. forces troops have been in Korea since 1945. There is little likelihood that they will be withdrawn in the near future. In spite of the enormous goodwill built up by the benevolent actions of the U. S. forces, there have been unavoidable frictions and resultant hard feelings.

For some time the Korean government has been seeking a status of forces agreement which will, among other things, grant the Korean government jurisdiction over criminal offenses committed by American personnel against Korean citizens. Most other countries in which American military personnel are stationed now have such agreements and the fact that Korea does not is perhaps the major source of irritation between the two countries.

It is interesting to note the development of a rather and haphazard expression of anti-Americanism among the intellectuals of Korea, especially in relation to the status of forces agreement. What appears to be anti-Americanism, however, may be interpreted as a sign of maturity. After twenty years of sentimental dependence upon the U. S., at least some of Korea's people are finally becoming aware of Korea as a nation in its own right, and are realizing that if Korea is to ever develop as a true nation, it must come out from under the wing of the U. S. If this is true, it would be wise for Korea and America alike to recognize it and try to develop it along healthy lines.

B. Educational

For the second year in a row, government troops occupied the major

college and university campuses of Korea and the students were forced to begin their summer vacations early as the government resorted to violent and sometimes brutal, albeit successful means to put down student opposition to normalization of relations with Japan. Large numbers of professors and students were punished by dismissal, expulsion and, in some cases, jail sentences, for their participation.

All of this is indicative of a growing conflict between government and the educational world over understanding of the term academic freedom. Korea must continue to struggle with the problem of drawing the very thin line between freedom from governmental interference in the academic world and the responsibility of the academic world to the nation.

C. Individual Student Life

In a brief space, it is impossible to analyze completely the student demonstrations of 1965. They were ostensibly in opposition to normalization with Japan. Police intervention, however, was seized upon as an affront to academic freedom and for a time this attained nearly as much importance as the original purpose. Apparently a secret organization was formed for the announced purpose of protecting academic freedom. In actuality, this organization was developed and manipulated by opposition politicians as another tool to be used in overthrowing the present government. Many students and professors participated in this organization unaware of the way which they were being used. But the actual purpose of the organization soon became apparent and both the campus community and the public at large completely lost interest in it.

The individual student continues to display a degree of negative realism tempered by selfishness. The general hopelessness of the academic world continues in spite of the achievements of a few and the average student tends to be concerned largely with himself. He lacks a broad outlook and shows a general lack of interest in group activities, instead, rather, on pursuing his own personal interests.

Last year, we reported that the Korean student lacks the courage and vision to forge ahead into the new era which has gripped the world. This is still true. There is a general inability to comprehend the new

world, partly because of Korea's traditional isolation from the rest of the world, but also because of the students own shortsightedness.

D. The Church

We shall comment on two important occurrences in the Korean church during 1965. The first was the visitation to Korea by a relatively large number of what might be termed "ecumenical" visitors - that is, people from the large ecumenical organizations of the church - with a resultant new emphasis on ecumenical understanding. This produced certain positive results but it also produced a peculiar kind of reactionism with a tendency to place renewed stress upon denominational importance. It is also possible to observe the emergence of a so-called Korean ecumenical confessionism, but it is a confessionism related strictly to traditional outside influences and is not in reality a Korean expression at all. The same criticism might be made of various ecumenical agencies and organizations in Korea. They are nothing more than branches of outside organizations and agencies.

The second major occurrence, was the nationwide evangelism campaign. This was a dramatic and highly-motivated effort to convert the entire nation to the Christian faith. Though unofficial and informal, it marked a genuine bringing together of the forces within the church, and there was a marvelous spirit of sacrifice and willingness to work.

Unfortunately, the campaign lacked vision. In the end, in spite of excellent organization and mobilization of forces, it was nothing more than a repetition, on a much grander scale, of the tired and obsolete methods the local churches have always been trying. The campaign was energetic and devout, but seemed unable to reach beyond the boundaries of the organized church and into society. It had relatively little impact on Korea.

III WHAT SCM ATTEMPTED TO DO IN 1965:

The main concern of the SCM in 1965 was to actualize the Christian Community as the presence of the living Christ in the academic world of Korea.

The central theme for the year was the changing academic world and our renewing life. Following is a brief outline what SCM attempted in order to express our concerns.

A. Staff and Workers Consultations

During the year, four consultations were held: one in January with 35 in attendance, one in April with 8 in attendance, one in July with 8 in attendance and in October with 9 in attendance. These consultation dealt with the specific strategy necessary to realize the Christian Community as the presence of the living Christ in the changing academic world.

B. Visitation

Much of the time of regional and national staff during the year, was actually spent in visiting the local campuses in an attempt to bring together students, teachers and administrators in a Christian community. A real handicap in this endeavor has been the difficulty in finding committed Christian teacher and administrators on the non-Church related campuses.

C. Work Among University Student

1. National conferences

a. January 18 - 21, 1965: National Winter Study Conference on "New Humanity in the changing World." 120 students participated representing 35 colleges and universities.

b. July 27 - 31, 1965: National Summer Conference. 138 students from 37 colleges and universities attended. The study theme of conference was "Renewing Life in the Changing University."

2. Training Key Member

In order to equip key member of SCM, we established a 40 hour intensive study which was carried out in each region. 145 students were trained altogether during the year. These students played a vital role in realizing and renewing the Christian Community in their universities.

3. Publications

UNIVERSITY WORLD. The second issue of University World was published, and dealt mainly with the Changing University in Korea and the Role of the Christian Community.

4. Regional Conferences

In cooperation with the Korean Student Christian Council, three regional weekend conferences were held during October and November. The theme of the conference was the Christian Presence in Our Campus. These conferences involved students from SCM, YMCA and YWCA related groups. A total 177 students participated in the conferences.

D. Work Among the High Schools

1. National Winter Conference (January 14-17). 155 students representing 120 high schools participated in a period of study on the theme "Calling to Today's Korea."

2. Summer Regional Conferences

Three regional conferences were held during summer vacation involving 271 students on the theme "the Life of the Christian Community in the High Schools."

3. Publication

a. High School SCM Newsletters. Seven issues were published. The first issue was of 2500 copies, but by the end of the year this had been increased to 4500. This is being distributed to some 200 schools throughout the country. It has been most influential in creating the impression of SCM as a national movement.

b. Miscellaneous

Study materials used at national and regional conferences were also distributed nationwide.

4. Service Project

10 well-digging projects were carried out in cooperation with the Methodist Committee on Overseas Relief. MCOR provided 100 sacks of cement and organizational assistance.

5. Weekend Retreats

13 weekend retreats were held throughout the country with an average attendance of 50 students at each retreat. These retreats were for study and spiritual growth.

6. Miscellaneous

On an experimental basis five high school SCMs have made attempt to establish sister-school relationships with schools in Vietnam. Initial contact was made at the close of 1965 when the Korean students sent gifts of note paper and school supplies to the Vietnam schools. No evaluation of this project can be made yet.

F. Impact on The Student

As far as we know, there is no objective way to measure the impact of our efforts on individual students. We do know that many students came to realize that they cannot face life as a Methodist or a Presbyterian, but most face it as a Christian in relation with other Christians and also in relation with their non-Christian brothers, all of whom are equally loved by God. At least some non-Christian students came to a confessed relevant to their lives as students. There were frequent expressions of desire for cooperation between religious and non-religious groups in seeking the common betterment of the university. We heartily welcome such expressions as providing excellent opportunity to manifest Christ's lordship of the campus and society.

I. Impact on The Church

Our general impact on The Korean Church is quite limited although nationally and even locally, more and more churches are working in cooperation with SCM. Some churches have become aware of the need to present Christ to the academic world as the true Lord of Korean society and not merely as an expression borrowed from the west. We, as a part of the Body of Jesus Christ, yearn for fuller understanding and deeper relationship with the various other members of that body.

IV. PRESENT ISSUES:

As the K.S.C.M. enters the new year there are certain knotty issues related of Christian student work in Korea which feel must somehow be resolved if our witness is to be effective. The very uncertainty of the academic world in Korea makes our own base uncertain as we seek to adjust to the university. But of an even more serious nature is the existence

of certain sharply defined conflicts among those seeking to minister specifically to students.

The first of these is the conflict between World Student Christian Federation related groups (WSCF, YMCA, YWCA) and the various sectarian groups, such as, Campus Crusade for Christ, Youth for Christ, Intersivity Fellowship etc. The appeal of the sectarian groups is strictly individual with a stress on personal salvation. They are making a much greater visible impact and can readily point to numbers of converts, statistics, etc. We hope we make ourselves quite clear when we say we are entirely in favor of their efforts and rejoice at the souls brought to the Lord through their efforts. One almost unavoidable result of their work, however, is an ever sharper separation of Christian from non-Christian. This tends to create confusion on the campus as we attempt to preach the Lordship of Christ over the whole university and school. It is not an insoluble conflict and we are seeking ways to combine our aims with those of the sectarian groups.

Perhaps even more unfortunate is the confusion within our own ranks. A 1955 consultation produced a comity agreement among the YMCA, YWCA and WSCF. Each group agreed not to enroach onto the established area of the other. This has proved to be far from satisfactory. It has tended to promote the continuation of institutions and the net result has been a general weakening of all three groups. All are related yet all exist separately. This in turn has generated a harmful influence on the growing ecumenical awareness of the Korean student. There is a need to re-examine ecumenical strategy on the campus.

Finally, we feel that perhaps the key persons in building the Christian Community on the campus are Christian professors and teachers, who are committed to the Christian movement on the campus. But for some reason we have, with certain exceptions, been unable to locate and enlist these people in our cause. We suspect this is due to a feeling on their part that the Christian life is to be limited to the organized church. In this, they are, of course, only reflecting society at large.

V. PROGRAM FOR 1966

A. General

1. Attempts to Improve Relationships

To further the ministry of Christian on the campus, we feel a great need to develop closer relationship and seek better cooperation on four levels. The first is relating student work in general more closely to the local church. Second is the need for closer harmony among among the Korean Student Christian Movement, YMCA and YWCA, all of whose goals are similar but whose activities often conflict.

Third is the need to develop clearer understanding and mutual acceptance as well as possible cooperation between denominationally related groups on one hand, and denominationally unrelated groups on the other. In anticipation of this, we have already begun preparation for a consultation involving representation from each of the groups carrying on some form of Christian ministry to students.

Finally, we see the need for more involvement of teachers and administrators in Christian ministry in the academic world.

2. Korean SCM 20 year anniversary

1967 marks the 20th anniversary of the established of Korean SCM. In preparation for this occasion, we plan to hold a contest to find a KSCM song. A collection of materials will be made and we will publish a 20 year history of the KSCM. There will also be a serious study to determine the future course of the SCM in Korea.

3. Visitations and Informal Ministry

We continue to feel the urgency of working on the local campuses through staff visitation and training of key members. In Korea we have still not grasped the idea of reaching beyond the individual. The individual student joins the SCM only to participate in the organization, and not to reach beyond the organization to involve himself in Christian ministry to the academic world and the society in which he lives.

Through campus visitation we are seeking ways to minister outside the realm of organization and structures and to reach the students where

they really are.

B. College and University Work

1. Winter Study Conference will be held January 18 - 21 at Chunju teacher's college. The study theme will be "Building the University and Calling of the University Christian Man."

2. Regional Conferences

Three conferences will be held during summer vacation.

3. Publications

a. University World

We plan two issues within the year, one for the first semester and the second for the second semester.

b. Study Materials

A major emphasis for the year will be publication of several useful study materials.

In combination with the visitation program and publication we will seek this year to promote study and action on a local campus basis. The emphasis in our "key member" training for this year will be one of stressing a reaching out to non-Christian students. This training will also be on a local rather than national level.

C. High School Work

1. Winter Study Conference will be held January 11 - 13 at Indiana House in Seoul. The Study theme will be "My life in SCM."

2. National Summer conference will be held August 2-6 at Pusan. An attempt is being made to invite Korean High School students residing in Japan to attend this conference.

3. Publication

Newsletter will continue to go out monthly during the school year. Circulation will be increased to 5000 copies.

Program guide will be included with the monthly newsletter. It will include worship, bible study and other program materials.

4. Teachers Workshop

Three regional workshop will be held to equip Christian teachers for involvement in the Christian ministry in the high schools.

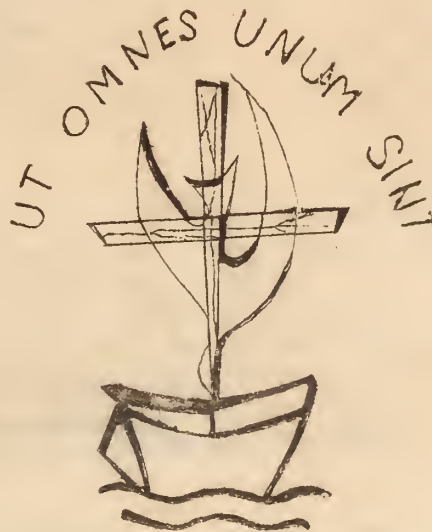
VI. CONCLUSION:

If we were to sum up our efforts during the past year we would call it a year of preparation for a revolutionary approach to the academic world. Such words as revolutionary are easy to bandy about, but we feel the future requires nothingless than complete newness of approach.

We would hope also that it might have been preparation for a year suffering. The christian who seeks earnestly to fullfill the will of God must join in the fellowship of the Suffering Servant. Perhaps there has not been enough suffering in our past. May God grant that if suffering is essential in ministering to the campus, we - all of us - may bear up to whatever is demanded of us as joyous sons of God.

Respectfully submitted

Myong Gul Son
General Secretary
Korean S C M

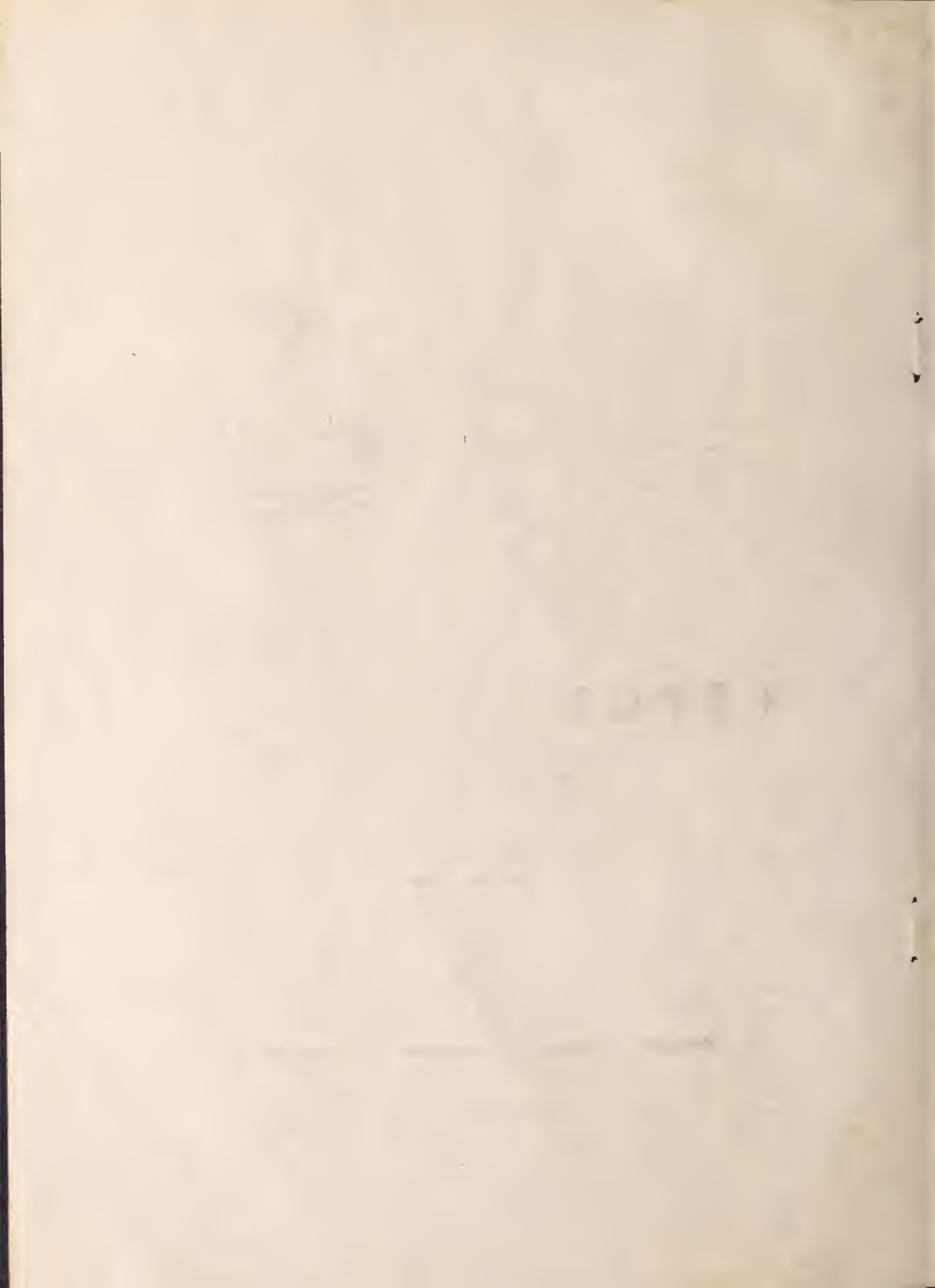


REPORT

Dec. '66 Aug. '67

KOREAN STUDENT CHRISTIAN MOVEMENT

P.O. BOX 359, KWANGWHAMOON SEOUL, KOREA



REPORT OF THE KOREAN STUDENT CHRISTIAN MOVEMENT

December 1966 -- August 1967

PREFACE

United in Christ as one part of the Church, the Korean Student Christian Movement pledges itself to carry on a mission of witness and service by its presence in the academic community. The Korean SCM began its rather turbulent history on April 25, 1948, when representatives of already existing, independent campus student movements came together for their first nation-wide conference, with the support of each denomination and mission and the encouragement and blessings of Church leaders.

As a pioneer in the campus Christian movement, a vanguard of the mission of the Church, and as a forerunner of the ecumenical movement in Korea, SCM has sought above all to work for the unity of the Church.

The movement has grown during its twenty year history, in spite of the many mistakes and failures which are common to youth, and today there are SCM groups on 45 university and college campuses and in 174 high schools. This is clear evidence of the Spirit of Christ at work with these students in spite of their many mistakes.

The Christian Student Movement not only will decide the future of the Korean Church, it also will play an important role in setting the direction for the rebuilding of the nation. In this regard mention must be made of the encouragement of the Korean denominations in sending Board members and workers, and of the tireless support of the U.S. National Council of Churches, the United Presbyterian, Methodist and Canadian missions in providing nearly all the budget of SCM, all of which has contributed to the growth of the movement. Moreover we must confess that our success is wholly inadequate to carry out our mission and to meet the demands placed upon us in the present age.

We have not fully developed our program on the campus, nor have we fully established our posture and method for relating the SCM Movement to the total life of the campus. We have been unable to produce sufficient study materials to help the students in their study and in their Christian life, and we have not yet recruited and trained enough leaders.

But the weakest point of the Korean SCM is its failure to become financially independent, still depending entirely on foreign sources of income. This is because the leaders of the churches of Korea have not fully visualized the importance of the student movement. However it is neither fitting nor wise to make the youth of this country, who are pioneering a new future for the nation, dependent already on foreign aid. Fortunately many leaders today are awakening to the new possibilities.

The heavy responsibility of the position of General Secretary was given to me on December 1st of last year, and since then I have sought to understand the true situation of the Movement.

Especially after participating in the college and high school general assemblies, and in the winter and summer conferences, it is possible to make an evaluation of the 1967 program of the KSCM. Therefore I have broken all precedent and presented this report before the end of the year in order, on the one hand, to inform the Korean churches and leaders of the present situation and projected plans of SCM, and on the other hand, to receive from you your straightforward criticism and advice, your suggestions, your encouragement and support.

The world is on the verge of becoming a pluralistic society, of entering the age of organization. We ask your prayers for the Christian students who are present in the name of Christ in the organized society of the academic community, that the witness of their life may prove truly to be the salt and light of that community.

Heung Kyoo Park
General Secretary
September, 1967

PURPOSE AND STRATEGY OF THE KOREAN SCM

Purpose of the KSCM

"The purpose of the students and faculty who are bound together by a common faith in Jesus Christ, and who make up the Korean SCM, is to become the embodiment of the presence of Christ in the academic world, by presenting an intelligent witness to Jesus Christ, by exhibiting the unity of Christians in the campus and by working for mankind." (KSCM Constitution) !

1. The content of the faith which SCM members hold, and the basis of all their activities, is Jesus Christ, Who has revealed the God to whom the Scriptures of the Old and New Testaments witness.

2. Jesus Christ comes to us today by God's grace through the mission of the Church, which witnesses to His life, His crucifixion and His resurrection. He calls us and demands a decision of faith. We respond to His calling through a voluntary, conscious and clear decision, and we know ourselves to be the disciples of Christ.

3. We who are bound to Christ through faith realize that we are united with all other Christians through Christ and that we also possess solidarity with all mankind through the grace of God. The unity of all Christians, transcending denominations and positions, is demanded especially in the academic world. As an indispensable part of the academic community, the Christian community proposes to play a vital role in the development of the academic world.

4. Obedience to the will of God must involve a demonstration of the unity of Christians, which is so urgently demanded by the modern world, especially Korea, and this expression of unity will be the most dynamic witness of the Church. The academic world, which presupposes a spirit of openness and willingness to engage in dialogue, is the place where this expression of unity can, indeed must, be exhibited.

5. The academic world possesses its own language and unique method of communication, and the SCM continually seeks to interpret the truth of the Gospel in that idiom and expression. We also share the common task of reflecting theologically on the premises and methods of the general

sciences and of understanding in a theological way all the phenomena with which science deals. We understand the word "theological" to refer to the examining of all things under the light of the revelation of Jesus Christ.

6. We believe that real peace and order can be realized and that the prosperity and wholeness of the human community can be achieved through the building of a society of justice and love which is founded on freedom and equality and in which the rights of man are held to be precious. In order to participate in the common human effort to achieve this goal, we pledge ourselves both to engage in all constructive work and to struggle boldly against any powers of evil which seek to obstruct these efforts.

7. This, our faith, our determination and devotion, our effort and struggle, is based on the work of the Holy Spirit of Christ calling us to be present as Christians. At the same time our presence as Christians is our witness to Jesus Christ, King of Kings and Servant of the world.

Goals of KSCM Members

Self-Realization. For the Christian, self-realization begins with the belief that Christ has forgiven and accepted me even though I am a sinner. This belief involves accepting Jesus Christ as my Lord, that is, the decision to make Him the basis and norm of my life. Through our encounter with Him we discover not only the reality of ourselves as self-centered, sinful men, but also the possibility of ourselves as mature persons, united with Christ and living for others.

Witnessing to the Gospel. From the time that I discover my true self and become the person I am intended to be in the grace of Christ, my true concern becomes the welfare and salvation of my neighbor. The greatest service we can perform for our neighbor is to help him realize his true self in Christ. To this end I must be where my neighbor is, listen to what he has to say, walk together with him and, when necessary, speak of that which is vital to him.

Renewal of the Church. While our mission is to transmit the fragrance of Christ from the Church to the campus, we also have the responsibility of setting into process the winds of Church renewal by transporting the new discoveries and concepts of the academic world to a Church which has become stagnant. We must awaken the Church from its self-righteousness, isolationism and indifference which run counter to the

rapid development of contemporary society, in a vicious cycle of division which is a betrayal of the will of the Holy Spirit. Thereby we can help the Church to become rooted in contemporary history, where the new creation is being formed.

Participation in Society. Christian concern for one's neighbor demands a responsible society and a welfare state. To this end the Christian engages in a dynamic and critical participation in the events of society. The Christian student is a faithful student in the campus, a responsible member of society, a patriotic citizen who guards the honor and future of the nation.

International Concern. The world is indeed fast becoming one world. One who regards himself merely as a citizen of one country and not a citizen of the world cannot fully appreciate the modern world. The Christian Gospel proclaims God's power of reconciliation which unites the world in Christ. Therefore we as Christians are by necessity concerned about the events which take place in all continents and nations, among all races of people and all cultures. Our international concern enables us, when necessary, to combine our strength with Christian students of all nations in order to act together on matters of international importance.

Attitude of KSCM Members

Passion for Truth. We endeavor to carry on a passionate search for truth in order to eradicate ignorance and falsehood and to reveal and establish what is true. Truth is a costly treasure which can be possessed only by the one who struggles passionately to attain it. The distinctive mind-set of SCM members is that they all are engaged in a passionate search for truth as they carry on their ministry of Christian presence in the academic world. Our passion for truth is the expression of our devotion to Jesus Christ, Who is Truth.

Reverence for Life. We believe that, under the rule of the Lord of Creation, human life and personality are mysterious and absolute. Therefore we hold life to be precious and respect the human personality. Moreover we seek to direct our customs and culture, and our society, toward the appreciation of the richness of life and the development of the personality. Our working for life and personality is an expression of our devotion to Christ, Who is the Lord of life.

Will for Peace. The Kingdom of Christ is the land of peace, the Gospel is the proclamation of peace, and the Church is the "outpost" of peace to bring into actuality the peace of God on earth. However, peace comes only through strong determination. The distinctive feature of the SCM member's personality must be a strong determination to overcome bias, misunderstanding and prejudice. Jesus Christ, true God who became true man, and who loved mankind through the cross, is our Way.

Strategy of KSCM

Formation of the Christian Community. The basic pattern of SCM activity is the regular meetings of Christian students in each high school, college and university. These meetings are not limited to Christians of any one particular denomination, confession or tradition but rather are open to all Christians. Further, they are open to students who are not yet certain of their faith in Christ, who know little of Christianity but have only an interest in it, as well as to students who seek to know what Christianity is. At this point SCM seeks the cooperation and help of Christian teachers and professors and of ministers of neighboring churches.

Activities of the Community.

1. Bible Study. A faith which does not begin with Bible study and is not biblically based is like a house built upon sand. Faith which is not a response to a voice of God heard through Bible study is merely propaganda and is dangerous. However, we realize that there are groups which, under the guise of "Bible Study," use the Bible to inject their own prejudices. Therefore we in SCM realize that we must study the Bible conscientiously, using proper methods, although we realize this is not easy. It is important to train students in Bible study methods and to secure competent leaders.

2. Study of Theology. If "theology" is taken to mean the intellectual effort to interpret clearly the revelation of God as found in the Bible in words and concepts that even unbelievers can understand and accept, then the most basic work of the Christian community is to formulate, renew and develop theology. SCM theology always takes the form of dialogue with the general world of learning. Nevertheless it is easy for those of us in the university to be strong in the general sciences and weak

in theology. Consequently, it is good to hold regular lectures in theology. If this is impossible it is necessary at least to sponsor occasional lectures or theological study conferences. It is very important to sponsor lectures on the Christian faith or evangelistic meetings for all students of the university.

3. **Worship and Prayer Services.** When Christians gather together they symbolize through their act of worship that they belong to God, that only He is the supreme object of their devotion, and that the act of worship is man's highest goal and joy. In our worship we should seek to preserve all that is helpful in traditional forms and at the same time we must attempt new, creative forms of worship. The greatest service that can be performed for the academic society by Christians is the corporate act of prayer. Through their prayer together Christian students can lift all the problems of the academic community before God and can discover His will for that society.

4. **Service.** If our study of the Bible and theology, our worship and prayer do not result in service for our neighbor and in the development and purification of the academic community, then they serve only to point up the falseness of our witness and the insincerity of our piety. If we make a true effort to know God, if we are honest in our worship and prayer, then we inevitably will be sensitive to the needs of our neighbors and to the problems of the academic community, and we will be bold and prompt in our social action for the sake of justice and order.

5. **Fellowship.** The source of the strength which enables the members of the Christian community to carry on their work is their life of fellowship together centered in Christ. Always in Him the Holy Spirit is present, working to bring about unity. He who is bound to the Christian community, which comes into being through humility, love and trust, can never be separated from Christ. The Christian fellowship welcomes as a gift from God all sound and constructive recreation and sports and realizes that they are a necessary part of life.

ACTIVITIES OF THE KSCM Student Activities

General Activities

The SCM groups in each of the schools and universities held regular programs throughout the year and in addition engaged in special programs and service projects.

Regular Worship Services. Once a week SCM members and their advisors hold regular worship services. From time to time outside speakers are invited to preach, as well as the advisors themselves, and a special service of dedication is held once a month.

Bible Study. Bible studies are held once a week, in one large group or in several small groups. Some students study in English, the material for which is supplied by the KSCM office or by the students themselves.

Lectures on the Christian Faith. These lectures, directed toward all the students of the school or campus, are held occasionally with the approval and support of the school authorities.

Service Projects. SCM members carry on service projects such as campus beautification, raising money to help needy classmates, helping all kinds of suffering peoples, and in the summer vacations carry on enlightenment programs, evangelistic campaigns, make church repairs, etc., in the country areas. The schools which made especially significant contributions during the past summer vacation are: Kyung Hee, Seoyl Attached, Sung Dong, Kwang Sung and Kwang Oon High Schools and Soong Sil, Korea and Choongang Universities.

Other Activities. Other activities include prayer meetings, song festivals, welcome worship services for freshmen and the like.

Activities of each Area

The significant activities of each area, which were related to the general activities of SCM, during the first semester of the 1967 school year were as follows:

Seoul AreaCollege Division

1. Leadership Training Conference - April 4-5, at Immanuel Conference Grounds, 40 attended.
Theme: "Korean Politics and Christian Presence"
Speakers: Professor Lee Kuk-Ch'an
The Rev. Heung-Kyoo Park
2. Banquet for Christian students. May 27, at Kyung Hee University - 200 attended.

High School Division

1. Leadership Training Conference - April 29-30, at Un P'yun Conference Center, 50 attended.
Theme: "Christian Presence in the High School"
Speakers: The Rev. Lee Ch'ang-Sik (Main speaker)
Miss Hillis Hinze (SCM staff)
Kim Chong-Won (SCM staff)
2. SCM Night. June 22 at Jensen Memorial Hall, 120 attended.
Speakers: The Rev. Heung-Kyoo Park
Mr. Ahn Sang-Ho
(and three other speakers)

Wonju District (High School)

1. Lecture on SCM - May 11, at Wonju Youth Center, 30 attended. SCM worker Miss Hillis Hinze spoke.
2. Leadership training - May 12, at Methodist Church, 40 attended. SCM worker Kim Chong-Won spoke.
3. Fellowship Meeting - June 3, at Wonju Youth Center, 60 students attended.
Speakers: The Rev. Pak Han-Kyoo,
Mr. Yun Ch'ang-Young
Mr. Yang Kap-Jin.

Sam Ch'uk District (High School)

- Conference - August 3-5, at Puk P'young Beach, 50 attended.
- Speakers: Mr. Ahn Min
Kim Chong-Won (SCM staff)

Ch'oong Ch'ung AreaTaejon District (High School)

1. Leadership Training Conference - June 3-4,
at Taejon. 30 attended.
Theme: "The Christian Student Group
in the Campus"
Speakers: Mr. Kim Sang-Koo (main speaker)
Prof. Shin In-Hyun
Mr. Kim Seh-Oong
Mr. Kim Chong-Kyoo
Mr. Kim Chong-Won

Kyung Book AreaCollege Division

1. Leadership Training Conference - June 3-4,
at Ch'ung Ch'un Tarak Conference Grounds,
40 attended.
Theme: "Korea Today and Christian
Presence"
Speakers: Professor Kim T'ae Hwan,
Prof. Kim Chae-Jin
The Rev. Bill Grubb
Prof. Chun Chae-Ho
2. Welcome Party for New Members. April 15, at
Kaemyoung College, 120 members attended.

Taegu District (High School)

1. Leadership Training Conference - June 17-18-
at Kaemyoung College, 100 students attended.
Theme: "Korea Today and Christian Presence"
Speakers: Prof. Kim Chae-Jin, The Rev.
Bill Grubb, Mr. Kim Chong-Won
2. Welcome Party for New Members - April 15, at
Kaemyoung College, 200 members attended.

Kyungan District (High School)

1. Banquet for Leaders and teachers - May 20,
at Andong Kyung Ahn High School, 30 students
attended.
Speakers: The Rev. Heung-Kyoo Park
Miss Hillis Hinze
2. SCM 20th Anniversary Worship Service - at Andong
Kyungan High School.
Speaker: The Rev. Heung-Kyoo Park

Honam AreaCollege Division

1. Leaders' Consultation - April 8th at Iri Christian Center, 20 attended.
2. Regular Monthly meetings.

High School Division.

1. Presentation of English Drama - March 7 at Iri Christian Center, 122 attended.
2. Leaders' Training - June 3-4, at Agricultural Leadership Center, 120 attended.
Theme: "The Campus and Myself"
Speakers: Prof. Lee Kang-Moon,
Prof. Nam Chung-Kil
Miss Willa Kernen
The Rev. Ch'oi Hee-Sup
Miss Sohn In-Sook
Mr. Yu Gwang-Je
3. Chunju, Iri and Kimje areas held regular monthly meetings.

Pusan AreaCollege Division

1. Special Outing. June 8, at Kimhae, 121 attended.
2. Week-end Leader's Training Conference - June 17, at Han Sung Woman's College, 50 attended.
Theme: "Korea Today and Christian Presence"
Speaker: The Rev. Heung-Kyoo Park
3. Bible Study- held once a month for key members.

High School Division

1. Welcome Party for new Members - at YMCA, 250 att.
2. Leaders' Training - May 6 at First Presby. Church, 69 attended.
3. Special Outing - June 8, at Kang Sang Waterfalls, 130 attended.

4. Bible study once amonth.
5. Special Lecture - July 11, at Social Center.
Speaker: Mr. Lee Kyung-Yul
6. Training Conference - August 16-19 at
Haeundae Beach, 20 students attended.

National College Division

1. Winter Conference and General Assembly - Jan. 17-20
at Soong Sil College, 100 attended.

Theme: "Church and History"

(Secondary Theme: "The Militant Christian")

Speakers: Dr. Kang Won-Yong (main speaker)
Prof. Yu Tongshik (Bible Study)
The Rev. Kim Tong-Soo (Sermon)
The Rev. Heung-Kyoo Park

2. Summer Conference - July 24-28 at Pusan Fisheries
College, 150 attended.

Theme: "Korea Tdday and Christian Presence"

(Secondary Theme: "Conservatism and
Revolutionary Power in Korea")

Speakers: Prof. Chi Myung-Gwan (main), Prof. Kim
Yong-Ok (Bible study)

Group Discussions:

"Conservatism in the Korean Church and the
Ecumenical Movement" - The Rev. Heung-Kyoo Park

"The Resurgence of Korea's Conventional Religions
and Modernization" - The Rev. Yu Hyung-Sim

"The Growth and Direction of Korean Democracy"
- Prof. Kim Hang-No

"The Modernization of Education and the Formation
of Man" - Prof. Pak Ki-Soon

"The Condition of Korean Capitalism and the
Formation of the Welfare State" - Prof. Kim Chae-Jin

"Urbanization and Secularization" - Prof. Shin In-Hyun

Special Lectures:

"The Modernization of Asian Religions and the
Challenge to Christianity - The Rev. Kim Kwan-Suk

"Korean Economy and the Population Problem" -
Prof. Kim Chae-Jin

"The Vietnam War and Korea" - Chap. Kim Hae-Dong

Sermons: The Rev. Kim So-Yung, Heung-Kyoo Park

The following statement was issued at the conclusion of the summer conference:

"The Korean Student Christian Movement, called to be present with Christ in the campus, held its Summer Conference for 1967 on the campus of the National Fisheries College in Pusan.

During the five days of the conference we examined, under the light of the Gospel of Christ, the tense relationship between the conservatism of present day Korea and the power of revolution. The theme for the conference was "Korea Today and Christian Presence."

We are convinced that even amidst the stagnation, the confusion, the injustice and corruption of today's Korea Christ is present and working to make all things new, and that He has called us for the purpose of working with Him.

We are convinced that Christ is working anew in the movement for unity amidst a divided and splintered Christian world, in the movement for a new dialogue among the traditional religions, in the struggle to establish a democracy which will respect the rights of all people and grant equal privileges to all men, and in the advancement of science and technology which holds the promise to mankind of a new responsible society.

However we realize that all these opportunities and possibilities, when misused in a selfish or irresponsible manner, can destroy human society and make man the slave of new idols.

As we stand at this crossroads leading either to new possibilities or new crises, we of the Korean Student Christian Movement pledge ourselves to follow our Lord Jesus Christ, who became nothing for mankind, to combine our strength, wisdom and lives to work for, to fight for, and to build a true human society in Korea which will bring into realization justice, freedom and equality.

Participants in the Summer
Conference

July 27, 1967

The winter conference for 1968 will be held on January 3-6 in Taegu, under the theme "Christianity and the Direction of Korean Modernization." The reason for the selection of this theme is that last summer the present-day situation of Korea was analyzed, and the basic problem of Korea was recognized to be that of modernization. The problem is, where is Korean modernization going? Therefore the purpose of this winter conference will be to seek to find the direction of Korean modernization and how Christianity can contribute to it.

National High School Division

1. Winter Conference and General Assembly.

Dec. 28-31, 1966, at Taejon Hot Springs Holiness Church, 160 attended.

Theme: "The New Image of the Student in a Changing World"

Speakers: "Prof. Shin In-Hyun (main speaker)
The Rev. Heung-Kyoo Park (Bible)

Discussion Groups: SCM workers and area leaders

Sermons: The Rev. Kim Chung-Il
The Rev. Heung-Kyoo Park

2. Summer Leadership Training Conference.

July 28-31 at Soong Sil College, 380 attended.

Theme: "Today's Posture for Tomorrow"

Speakers: Prof. Moon Ik-Hwan (main speaker)
Prof. Shin In-Hyun (Bible study)

Sermons: The Rev. Lee Sang-Ju
The Rev. Kim Ik-Sun
Mr. Song Man-Sup

Discussion Groups: SCM workers and area leaders

Special Lectures:

"Problems of High School Students"
Prof. Chung Hee-Kyong

"Here and There in Vietnam"
Chaplain Sohn In-Hwa

Religious Movie

Other activities at training conferences:

Story-telling contest

Volley-ball contest

Recreation and singing

Produced "Osolkil" Newspaper - 4 pages

each day, reporting on content of

lectures, information about program,

essays and poems by students, news, etc.

The winter conference for high school students will be held on Dec. 28-30 at Andong, under the theme "Jesus Christ the Reconciler." The speaker will be the Rev. Heung-Kyoo Park.

General Activities

1. Study committee for re-structuring KSCM: Twenty persons selected from among the Board members, former SCM members, former and present SCM workers, met at the Academy House on December 16-17, 1966, to discuss changing the total structure of SCM in order to create a more progressive student movement.

Important recommendations were as follows:

1) Missionary representatives to the Board of Trustees will be received in the future as representatives of the Korean churches.

2) The student general assembly is to be formed of representatives from the area consultations.

3) The leadership council is to be formed into college and high school divisions, and two members of this council will be nominated to the Board of Trustees.

4) Staff workers will be sent to strategic areas that are selected.

2. 70th Anniversary Commemoration Lectures.

Lecture series were held in 5 cities on April 24-25. Theme: "The Development of Korean Democracy and Christian Presence"

-- "The Development of Korean Democracy and the Idea of Human Rights"

-- "The Political Responsibility of the Christian and Ways of Political Participation"

1. Seoul - Ch'o Dong Church, 200 attended.

Speakers: Dr. Chang Ri-Ook

Prof. Hyun Young-Hak

2. Taejon - First Methodist Church, 500 attended.

Speakers: Prof. Chi Myoung-Gwan

Dr. Kang Won-Yong

3. Chunju - Central Church, 250 attended.

Speakers: Dr. No Ch'ang-Sup

Prof. Chi Myoung-Gwan

4. Taegu - Tongmoon Church, 250 attended.

Speakers: Prof. Suh Nam-Dong

Dr. No Chung-Hyun

5. Pusan - Tong Gwang Church, 350 attended.
 Speakers: Dr. No Chung-Hyun
 Prof. Suh Nam-Dong

3. Statement concerning the illegal elections of June 8, 1967:

On June 10, 1967, representatives of the Seoul area students adopted the following statement:

1) The Government should thoroughly root out those persons involved in illegalities during the election and punish them severely.

2) The Government and Opposition parties must assume a common responsibility for this situation and go beyond political "dealings" to deal strongly with this problem.

3) The Government must not suppress under false pretenses the right of the students to demonstrate.

4) The schools must reopen their doors to students which were closed by political oppression. They must defend the freedom and dignity of the campus.

LEADERSHIP TRAINING

Professors' and Teachers' Consultations

1. Seoul Area.

- 1) April 22, July 8, at Jensen Hall, 30 attended.
 Speakers: "The Situation of Present High School Teachers" -
 Mr. Ch'un Yun-Su
 "The Challenge to the Laity"-
 Mr. Ch'oi Sung-Mook

April Theme: "Our Teachers"

July Theme: "The Clear Identity of the Christian Teacher"

The Rev. Heung-Kyoo Park

This time was spent largely in discussion, pinpointing problems and searching for their solution.

2) Wonju District Teachers' Consultation

May 11. 16 teachers attended. The time was spent largely in discussion of the nature and strategy of the Christian student movement.

Speaker: Miss Hillis Hinze

2. Kyungbuk Area.

1) Teachers' Consultation - April 1 at Kyungbuk Girls' Commercial High School, 30 attended. Lecture on the Christian movement and SCM activity.

Speaker: The Rev. Heung-Kyoo Park

Miss Hillis Hinze

The Rev. Shin See-Ch'un

2) Kyungan District Teachers' Consultation - May 20 at Andong, 20 teachers attended.

3. Honam Area.

1) Professors' Consultation - June 17-18 at Canadian mission, 15 attended.

Theme: "Today's Korea and Christian Presence"

Speaker: Prof. Suh Nam-Dong, Lee Kang-Moon

2) Teachers' Consultation - March 10, April 14 (regular meetings)

4. Pusan Area.

1) March 16 - Teachers' Consultation - Discussion on the meaning of the Teachers' Consultation and its perspective, and on SCM activity.

Perspective:

The purpose of this consultation was to train teachers for more effective student work in the high schools and to give impetus to a Teachers' Christian Movement. The SCM realizes that rather than persons coming in from the outside, which is difficult under the present school situation, the Christian teachers who are already in the schools have an opportunity and a responsibility to lead the student movement. Therefore SCM seeks to find and train these teachers, instilling in them a sense of mission to witness in the high school. Realizing the importance of this movement, the SCM seeks to develop its High School Teachers' Consultation and to establish international relationships for cooperative work with other countries.

Staff Training

1. Staff Consultation - Feb. 16-17 at Taejon - This consultation was spent in examining the situation of SCM work, in evaluating and planning future work.

2. The Rev. Kim Chung-Il is presently studying at Tokyo Theological Seminary and is currently attending the WSCF Asian International Study Fellowship. He will return in November.

3. Kim Chung-Han is attending the Chicago Ecumenical Institute for one year.

SCM PUBLICATIONS

1. The University World, a magazine published until last year by the KSCM, will be published in the future by KSCC. The high school newspaper has been expanded and is now called Presence, and will continue to be published by KSCM.
2. Study materials were produced for the high school and college winter and summer conferences.
3. Leaflet on SCM - 40,000 copies have been distributed.

UNITED EFFORTS

1. Korean Student Christian Council (KSCC)
 - 1) February 1-4 -- Met at Yonsei United Graduate School of Theology, with 60 representatives from KSCM, YMCA, YWCA.

Theme: "The University, the Student and the Church"

Speaker: Prof. Suh Nam-Dong and 8 others
 - 2) Christian Professors' Consultation - Jan. 9-11 at the Christian Academy House. 80 professors attended.

Theme: "Korea's Politics, Economy, Education and Sickness of Religion, and the Christian Professor"

Speakers: Politics - Ch'oi Suk-Shai
Economics - Yu Chang-Soon
Education - Chung Pum-Mo
Religion - Lee Han-Bin

Sermon - Kang Wong-Yong
Bible Study - Heung-Kyoo Park
 - 3) Fourth Student Workers' Consultation - August 24-26 at YMCA Camp in Seoul. 15 persons from KSCM, YMCA and YWCA attended.
 - 4) Proposed Activities:
 1. An experimental strategic area will be chosen, perhaps Seoul National University, and a joint program and approach will be planned by the three movements.
 2. In 1968 a joint summer conference will be held under the auspices of KSCC. Theme: "Korea Anew"

2. Consultation of Korean Youth Organizations - April 15-28, Singapore, sponsored by WAY -- Seminar on Urbanization in Asia -- attended by KSCM General Secretary.

3. There also were good relationships with the Korean NCC Youth Department, Pax Romana in Korea, Buddhist Student Association, and other student and youth organizations.

KSCM ORGANIZATION

1. Board of Trustees - As the governing body of KSCM, The Board is composed of representatives of denominations, united agencies, leaders, students, etc.

Chairman - Lee Sang-Ju (Methodist)
 Vice-Chmn. - Kim In-Han (Presbyterian)
 Sec. - Kim Ik-Sun (ROK Presbyterian)
 Treas. - Kim Hae-Duk (Salvation Army)
 Ad-int. Members - Bill Grubb (UP)
 Chung Hee-Kyung (Univ. prof.)
 Kim Ui-Suh (student)

Board Members -

Edw. Poitras (Methodist Seminary)
 M. Hammond (Canadian Mission)
 D. Watson (Austr. Mission)
 Pak Yo-Han (Anglican)
 Kil Chin-Kyung (United Agency)
 Han Young-Sun (United Agency)
 Pak Dae-Sun (Univer. president)
 Kim Hee-Sun (High School teacher)
 Kang Min-Ju (Univ. Prof.)
 Yun Ch'i-Duk (High School teacher)
 Chung Sung-Kyun (student)
 Ch'oi Sang-Hak (student)
 Ch'ae Kyoo-Yong (student)
 Lee Mi-Rae (student)

2. Leadership council - The high school and college divisions have their separate councils, each of which nominates two members to the Board of Trustees. The names of this year's council members will be released soon.

3. Area Advisory Committees - Each area has an area study committee to advance the work in that particular area. At present such committees are functioning in the Seoul, Kyungbuk, Honam, Ch'oong Ch'ung and Pusan areas.

4. District Advisory Committees - Each district has such a committee.

5. Student Groups - Student groups are divided into college and high school groups, with representatives from the areas attending the General Assembly. Each area is made up of the united districts, and each district is formed from the individual SCM campus groups.

Leadership Organization and Staff

1. Individual Leaders - each school has at least one leader.
2. Area leaders -
 - Seoul - Lee Si-Jun (college)
 Kim Chong-Won (high school)
 - Ch'oong Ch'ung - Shin In-Hyun (college)
 Kim Chong-Kyoo (high school)
 - Honam - Ch'oi Hee-Sup
 - Kyungbuk - Kim Chung-Il
 Kim Chae-Jin
 - Pusan - Lee Chik-Hyoung
3. District Leaders - (usually high school)
 - Seoul - Kim Chong-Won
 - Inchon - Kim Ch'i Kyoung
 - Sam Ch'uk - Ahn Min
 - Wonju - Yun Ch'an-Young
 - P'yong T'aek - Pyun Kee- Dong
 - P'o Ch'un - Chun Ch'ang-Hoon
 - Taejon - Shin In-Hyun, Kim Chong-Kyoo
 - Ch'ungju - no leader
 - Chunju - Song Man-Sup
 - Iri - Sohn In-Suk
 - Kimje - Chung Ch'oon-je
 - Soonchun - Kwak Chong-Young
 - Yosu - Yu Eun-Ok
 - Taegu - Kang Sang-Ok
 - Kyungan - Kim Hyung-Ch'ul
 - P'ohang - So Ch'un-Sup
 - Kyungju - Im Eun-T'aek
 - Youngju - Kwak Chae-Kwan
 - Pusan - Lee Chik-Young, Ko Ch'un-Hye

Staff.

General Secretary - The Rev. Heung-Kyoo Park
 Secretaries - The Rev. Kim Chung-Il (Kyungbuk area)
 Mr. Kim Chong-Won (National High School
 and Seoul area High School)
 The Rev. Ch'oi Hee-Sup (Honam area)
 Mr. Lee Chik-Hyoung (Pusan area)
 The Rev. Lee Si-Jun (Seoul area college)
 Mr. Kim Jung-Han (former office sec. now
 in the United States)
 Associate General Secretary - The Rev. David E. Ross
 (To be appointed Oct. '67)

PERSPECTIVE AND EXPECTATIONS

A presentation has been made in this report of an outline of the year's activities of the Korean Student Christian Movement. However these activities are all recurring events from year to year. In the future SCM must experiment and pioneer in much broader and inclusive fields. Many of the programs and plans for this present year had to be delayed until next year because of lack of budget and lack of personnel. Examples of such programs are:

1. Christian lecture series for Christian students attending non-Christian universities. These students have little opportunity to hear lectures about the Christian faith, therefore the plan would be to conduct a one-month lecture series for them covering the areas of introduction to Old and New Testaments, history of the Church, systematic theology, Christian ethics, ecumenism, etc.

2. Open lectures on Christianity in the non-Christian universities. These lectures would be open to any students who would like to audit them, and it is hoped that the students could receive credit for the course.

3. Student Seminar on Labor. Students would use their summer vacation to work directly in factories, mines or wharfs. A seminar would be held for about a week preceding and following the work, at which time they could prepare for the work, examine together the problems of industry and seek for solutions.

4. National High School Teachers' Consultation - To present the Christian faith in the proper way to the very impressionistic high school students is at the same time one of the most effective methods of evangelism and yet technically extremely difficult. The only solution is to equip the teachers who work directly with the students, and to instill in them a sense of mission. It is for this end that the high school teachers' consultation is envisioned.

5. Publications for Students. There is still no regular publication for students which fits the needs and thoughts of the students and which allows them to express their opinions and creative writing. The most pressing need is to produce simple but profound short theological books and materials for Bible study.

6. Student Radio Program. Beginning in September 1967 the KSCM will produce a "Students' Hour" every Monday evening from 9:40-9:50. This will be an opportunity to introduce the student world and students' problems, as well as an opportunity to introduce to Korean students the currents of student thought in other countries. Moreover students will be able to express their own thought and faith through this medium. Every effort is being made to make this a meaningful and enjoyable time for students.

When seen as a whole, the Christian student work in Korea has an abundance of leadership and finances. In fact there are altogether too many student movements which have been brought in from overseas and planted in Korea, to the extent that one scarcely knows what the situation actually is. These many organizations each have their own organization, their own offices and workers, and they produce all varieties of less than adequate literature and materials. The more important movements are: ecumenical movements such as the KSCM, YMCA and YWCA and the non-ecumenical movements such as the Campus Crusade for Christ (CCC), Inter-Varsity Christian Fellowship (IVCF), Youth for Christ (YFC) and University Bible Fellowship (UBF), which are as a whole narrowly conservative and individualistic. We all realize of course that there are countless numbers of organizations apart from these which are attempting to enter the academic world in the name of Christianity.

Because of the disorder and confusion caused by these organizations, there are many instances when society frowns at the Christian student movement and when school authorities possess imaginary fears. When examined closely, the intrusion of these various movements appears to be a reflection of the divisiveness of the Church. Further, these intrusions cause a splintering of resources and leadership, and such a splintering of strength eventually produces an unhealthy influence on society. If the Christian faith is understood to be a faith for the salvation not only of the individual but also of the society, then this divisiveness must be overcome.

The Korean Student Christian Movement, which sets as its motto the words of Jesus, "...that they may be one" (UT OMNES UNUM SINT), sees its goal to be the overcoming of this divisiveness. The SCM is a mobile and open movement which is ready at any time even to dissolve itself for the sake of this unity. Any SCM which is attached to its own organization or is wholly absorbed in itself has already ceased to be a true SCM movement.

It is with this spirit that the Korean SCM began, and even now efforts are being made continually to achieve this end. The YMCA, YWCA and KSCM have formed the Korean Student Christian Council (KSCC) and carries on a common ministry through this Council, hoping in the near future to combine their total organizations. The weak point of the Y movements is that they are too distant from the Church, and the weak point of the KSCM is that it is too closely bound to the Church.

If these organizations unite, their respective weak points will be overcome and their strong points utilized to produce a strong student movement in Korea.

In spite of these expectations and this perspective our present situation limits us to being faithful in small things. Hoping that this our faithfulness will become a basis for future possibilities, we set about the task of examining our past and planning the future.

As was stated in the preface, the budget for KSCM comes entirely from abroad. We are confident that this aid will continue for at least the immediate future.

Nevertheless this is unhealthy for the development of the students; thus we are engaging in a campaign to become financially independent, appealing for support to the churches and influential persons of Korea. The goal is to raise \$20,000, of which \$16,000 will be used to make the Movement independent and \$4,000 will be used for publications. The fund raising period is October 1967 to October 1968. Each student will be asked to give 100 won, each graduate 1000 won, each church 10,000 won and each sponsor 20,000 won. In this way SCM seeks to develop into a movement which is supported fully by Christians of Korea.

We always will be content with the confession, "We are unworthy servants; we have only done what was our duty." (Luke 17:10)

(This is a translation made by David E. Ross from the report written in Korean)

KOREA FIGHTS FOR LIFE.

By Yongjeung Kim and George McAfee McCune.

Korea is a peninsula extending from Manchuria and Siberia toward the Yellow and Japan seas. The area of the country is less than 90,000 square miles, with a population of 25,000,000 people. It was forcefully annexed by Japan in 1910.

There is very little, if any manufacturing or industry in Korea. She is primarily agricultural. Eighty-eight per cent of her people are dependent upon farms for their livelihood. What has happened to the country and her people?

During last summer there was literally not a drop of rain, but the angry sun scorching the earth in Korea. In many places the farmers were unable to plant rice, the chief food product, and wherever they did plant, it was nearly all burned in midsummer. In order to circumvent this calamity, the bewildered people courageously started dry farming, planting beans, corn, millet, and buckwheat, but these also were dried by late summer. Even the harvest of the cabbage and turnips crops was very meager because of the lack of moisture in the ground. These are the only vegetables which supply the Korean population during the winter. Therefore, many unfortunates go without their "kimchi" (a kind of pickled cabbage and turnip). Kimchi is as indispensable to Koreans as potatoes are to Americans, and rice without kimchi is equal to meat without bread. Therefore, cabbages and turnips are a necessity in the Korean diet.

The people are not only suffering from starvation, but also from cold. After the prolonged drought they were confronted with a sudden change of freezing weather. And they have no means to combat the invasion of the unmerciful cold waves from the North. The Korean fuel supply is chiefly wood, brush, and twigs, but the intense heat of the summer, and the devastating worms and insects prevented the growth of the vegetation. The green old hills were turned to brown, and many trees lost their foliage and died. Whatever coal there is goes to the army. Because of the failure of the cotton crop, the people cannot provide themselves with cotton-padded winter garments for the zero weather. The poor innocent millions, minus food, minus fuel and minus proper clothing are starving and freezing. They are slowly marching down the avenue of death.

During the summer many villages and cities had no supply of drinking water due to the fact that the wells and reservoirs were dried. Even in the large city of Paju, hydrants were turned on only six hours a day.

This drought brought tragedy to man in many ways. Myriads of dead fish were found in the many dry stream and river beds. This again reduced the people's food supply..

The radically abnormal condition caused the spread of diseases in many communities such as dysentery, whooping cough, cholera, and other epidemics. The stricken people were unable to get medical care because the supplies were drained by the Sino-Japanese war.

Even in the years of bumper crops many people have maintained a bare existence on the roots of grasses and the leaves of trees during the winter months. Seventy-five per cent of the farmers are tenants. Two-thirds of the land in Korea is under Japanese ownership.

Many grain mills, warehouses and retail stores were closed for lack of supplies. This threw thousands out of work and into the abyss of starvation.

The famine condition is unprecedented in the history of Korea. Despite this fact, during last November alone 3,000,000 sacks of Korean rice were transported to Japan by order of the Japanese Imperial Government, besides the continuous outflow of rice to China for the military supply.

Last November 1st the Japanese Government decreed to restrict rice consumption in Korea, except for brewery and military uses.

Now, the price of rice is as high as 45 yen per sack, instead of the normal high of 18 yen. (The value of a yen is normally equivalent to one-half of an American dollar, but at present the exchange value is only about 20¢ in American money due to the Japanese inflation.) This price is prohibitive for the Korean people, with the exception of a few very fortunate ones. The Koreans do not know how they can survive during these winter months. There is no new food supply available until next summer. Human beings are not born to liberate.

In order to save their more unfortunate brethren, the Christians throughout the country observed fast days. Even the elementary school children are giving petty possessions, e.g., the pupils of the Saman elementary school in Seoul forwarded their entire savings of 20 yens to a relief agency; and children of Jin-nyung Kindergarten in the town of Su-won gave theirs to the famine-stricken people. The Koreans are doing all they can in the face of this imminent disaster, but there are millions in destitution.

This human catastrophe cannot be solved by the Koreans alone. The task is too great for them. They have searched, but have found no bright hope of relief in Korea. Only the shadow of death stares at them.



**THE
KOREAN STUDENT BULLETIN**

A Special Number

In Memory of

ALEXANDER HURH



APRIL, 1941

A Brief Sketch of the Life of Mr. Hurh

Mr. Alexander Hurh was born in Kunzan, Korea, thirty-eight years ago. Brought under the influence of Christianity early in his boyhood he attended the local Mission schools, and taught for a while in one of those institutions before coming to America.

Realizing the need for further education for himself he came to this country twenty six years ago. In 1924 he entered the University of Michigan where he secured both his B.A. and M.A. with high honors, having majored in History. He did post graduate work in History at Columbia University from 1932 until 1934. During this period he lectured for one semester in 1933 on Far Eastern History at the College of the City of New York.

For the past seven years Mr. Hurh, as Director of the Korean Division of the Committee on Friendly Relations Among Foreign Students, has been active working for his fellow country students throughout the United States, helping them in their adjustments to American life. He died on January 1, 1941.



ALEXANDER HURH

"The bright road to heaven
Is before me set:
Though I am with much sadness laden,
And great toils beset,
The radiance of the heavenly glory
Turns darkness into light;
Through faith in Christ
Ever I'll behold the Light."

*One of Mr. Hurb's favorite hymns, translated from the
Korean Hymnal*

THE LAST TRIBUTE

By DAVID TOONG

General Secretary, Chinese Students Christian Association

Says a Chinese proverb: "When a man lies in the coffin people begin to show in more definite terms how much they appreciated his past life and work." So it was with Mr. Alexander Hurh, at whose funeral service held at the Korean Church, 633 West 115th Street on Saturday, January 4, 1941, his friends saw more than ever before how much his life had meant to his fellow countrymen as well as his friends in America.

The impressive service began at 2:00 p.m. Saturday, with the opening remarks by Dr. Ralph W. Sockman, pastor of the Christ Methodist Church, where Mr. Hurh was a member, and this was followed with music by Mrs. Mary Charr. Mr. Channing Liem, pastor of the Korean Church in New York, who was assisting in the service then read the scriptures. Next came a eulogy by Mr. Ralph C. Scott, General Secretary of the Committee on Friendly Relations Among Foreign Students, on the staff of which Mr. Hurh was a member. Four Korean friends of Mr. Hurh, representing the Korean Mutual Assistance Club, the Young Korean Academy, the Korean National Association, and the Korean Students' Christian Association, gave brief speeches of appreciation in the Korean language. They were so overcome with grief that tears instead of words expressed what was in the depths of their hearts. After Dr. Frederick B. Newell, Chairman of the Finance-Administration Board of the Korean Students' Christian Association, gave another eulogy, prayer by Dr. Sockman and another piece of solemn music by Mrs. Charr followed. The service closed with a benediction by Dr. Sockman.

The whole service was permeated with expressions of sympathy and love. The loss of such a fine man was most keenly felt by all his friends present. In the midst of the sad atmosphere, however, there was a feeling of comfort on the part of his friends that Mr. Hurh had now been relieved of pains and sufferings of this world and had entered into eternal life.

The Korean Church was taxed to capacity, so many Korean as well as American friends came that some of his friends had to stand outside for the service. So many flowers and wreaths were given by personal friends as well as organizations that the whole chancel was massed with them. Among the American friends present in the service were Mrs. Henry Pfeiffer, Mrs. Charles H. Tuttle, Messrs. Eugene Barnett and Frank V. Slack, and Mr. and Mrs. Charles D. Hurrey.

A NOBLE MIND

In memory of Alexander Hurh

A noble mind, like a nightingale
Singing at midnight under
The mellow moon, is heard by few;
While millions of moths gather
Around the flickering torch lights.
Both must experience the pain
Of flesh, yet the sweet melodies
And noble mind will endure for ages in
Man's heart; will be the Tower of Light;
Will kindle the sons and daughters bright.

Mr. Alexander Hurh came to this country from his native land, Korea, about twenty-six years ago. With great hardship he obtained his education, of which he made excellent use in doing social work for the Koreans. He has been for many years a faithful member of the Young Korean Academy. He has also been a member of the Korean National Association in which he held many important positions—each rendering a great deal of important service. For the last seven years he has served the Korean Students' Christian Association in the U. S. A. as General Secretary and his untiring efforts have aroused the admiration both of his own and the American people. He has done much to create a feeling of mutual understanding and esteem between these two peace loving nations.

In spite of poor health he, nevertheless, pursued his labors assiduously until he was forced to his sick-bed. Thus he voluntarily made his physical body a slave to his life's mission and he made himself a shining example of sacrifice and courage which the youths of his nation might well emulate. He gave his last drop of blood—and if he were not contented, it was because he had no more to give.

The end came peacefully in sleep. It was at the dawn of the New Year that he entered into the larger life. His work on earth has ended, and he has entered upon a greater task.

By RICHARD CHIYON KIMM

"CHIN UP"—A EULOGY

By RALPH C. SCOTT

General Secretary, Committee on Friendly Relations Among Foreign Students

In this company of friends of Mr. Alexander Hurh, I speak as a friend who has known him more than five years, more intimately during the past two years as a colleague in the work of the Friendly Relations Committee. On all such occasions as this, one feels the inadequacy of words to express all that we feel.

I am sure we all quickly discovered that he had a bright mind. He admired the efficiency of the American business man, and at the same time he had a decided leaning toward the scholarly attitude of discussion and debate. He always tried to view difficult questions with the perspective of the historian, as history was his special field of study. He was a graduate of Young Min High School. He was proud to be a graduate of the University of Michigan, with A.B. and M.A. degrees, and he maintained a close friendship with many of his former professors. He had ambitions to teach in one of the New York universities and for a time he was a special lecturer at College of the City of New York.

I know he greatly appreciated the advantages he enjoyed as a permanent resident in the United States. He arrived here as a boy before 1924 and had come to feel that this was and would continue to be his home. And he coveted for his fellow-Koreans the experience of that warm personal hospitality in American homes which had been extended to him by many friends.

He was called on frequently, as are all the secretaries of the staff of the Friendly Relations Committee, to nominate qualified speakers to appear before American audiences large and small, and in the many conferences held under the auspices of Churches, Mission Boards, Y.M.C.A. and Y.W.C.A. and student groups of many types. He was conscious of the importance of such representation. Many times the audience would include people who would gain their permanent impression of all Koreans from one such hearing. As a result he became a discerning student of personality and character in those he met, and in himself displayed in a remarkable way the social graces and amenities.

I called on him frequently during his two months illness in the hospital and discovered as did many of you that lying there in bed, his patience, and fortitude, and his religious faith were being tested, and deepened by the experience. The nurses and doctors spoke frequently of him as certainly one of the finest patients they had to deal with. It did not come as a surprise to discover that his Korean name was Chin-up Hurh. He was living up to his name. He was always looking ahead and planning what he would do after he recovered. Dr. Gerster often referred to his lovable disposition and said, "It breaks our hearts to see him go. You know, Death strikes at the shining mark." He has left his mark on the many friends who will feel a sense of inevitable loss, but we will be grateful that we were permitted to enjoy his friendship.

THE LIFE TOUCHED BY CHRIST

By DR. FREDERICK B. NEWELL

*Chairman, Financial-Administration Board,
Korean Students Christian Association in the U. S. A.*

One comes to a moment like this painfully aware of the inadequacy of words. It were as though our language did not possess words,
Beautiful enough to express the beauty of this life given for others.
Gentle enough to express the gentle way he lived.
Gracious enough to express the grace and charm of his bearing.
Quiet enough to express his tranquility and poise.
Considerate enough to express the solicitude he had for others.
Intimate enough to express the sweet familiarity which was ours.
Gentle, gracious, quiet, considerate, here was one touched by the beauty and spirit of Christ.

From the southeast portion of Korea, in the ancient days when it was Silla, comes a very beautiful story of two jade flutes, the gift of the Dragon King of the Sea. As long as they were kept in the golden city they complimented each other perfectly and gave off an enchanting music too beautiful to describe. So in humanity there is a gift that compliments life—the touch of the spirit of Christ—once possessed, life gives off a gracious beauty that is more than its own. Such a life we honor to-day, the grace and beauty of which came from an unseen source. It was the gift of Him who is beauty itself.

We spent long hours together. From him I learned much of Korea, its folk lore, its customs, its hopes and aspirations, its suffering and its despair. From time to time there come into the world individuals who seem to bear in their beings the mark of the suffering of those whom they love. So centuries ago St. Francis carried the marks of Christ—so Alexander Hurb carried in his face and on his heart the marks of the suffering of his people. One day he told me how in 414 A.D. Korea sent a physician to cure the Mikado of Japan of serious illness. The Mikado of the land that ultimately made Korea captive. In a sense Alexander Hurb was a physician to America—a missionary of good will—but in this land he came to serve he lost himself.

I shall never understand Oriental stoicism, but I think that that alone would not explain what I have seen in these last few weeks. The illness was severe but never once did he complain. No nurse or doctor or friend ever heard the slightest murmur of protest. The pain was exceedingly great but he never mentioned pain in any conversation. Gradually we realized that the end must be coming, but just a few hours before he left us he was planning his future work. He never thought the battle lost.

Such is life touched by Christ—such is the story of Christian missions at its best. Somewhere in a Korean countryside I have never seen the brilliance of the light of Christ reached into the heart of a Korean boy and through him it shone until it illumined us here in America.

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THE KOREAN STUDENT BULLETIN

Vol. XVIII

MARCH-APRIL, 1940

No. 2

I SAW IT WITH MY OWN EYES

By DR. FRANK SCHOFIELD

Formerly of the Instructional Staff of Severance Medical College, Seoul, Korea.

Without the Palace Gate

It was a cold, wintry day in the middle of February, 1919 as I was standing in the office of the editor of the Japanese-controlled press, a semi-official organ of the Japanese Government. Looking through the window I saw a remarkable sight—Koreans old and young, men and women were kneeling in the snow and wailing with grief before the closed gates of the Korean Palace. Inside, and lying in state, was the body of their deposed and imprisoned Emperor who was the last symbol of their glorious past as a free and sovereign state. While he was alive, although the people never saw him, they felt that they had a King and deep in their hearts they were loyal to him.

I turned to the editor, Mr. Yamagata, and said, "Just look at that; the people are prostrate in the snow, and that right under the noses of the Japanese armed guard!"

He smiled and said, "Poor, simple people—just like children, aren't they?"

"Does that mean nothing to you?" I asked.

He replied, "They should forget all about that—they are assimilated now!"

I was amazed and asked him whether he and other Japanese officials really believed that they were assimilated. He did and so did all officialdom!

There was nothing more to say, so I left the building, amazed even more at the absolute inability of the Japanese to penetrate the Korean mind. The Korean was an object of pity; a child; a fool, and needed scant consideration, in the official policy of Korea for the Japanese.

A Nation Without a Voice

On Monday, March 3rd, the Emperor was to be buried and as the day approached there was an evergrowing tension as the city of Seoul was just seething with thousands and tens of thousands of people who had come from every nook and corner of the country, to say a sad farewell and honour the memory of their beloved Emperor. Rumors of all sorts were rife, the chief among them being that there would be a great, popular uprising among the people; an uprising that would spread throughout the nation.

The students had all heard of the great President Wilson and his famous pronouncement, "Self-determination," for small nations. The Great War had been fought to defend a little nation against an aggressor. The Peace Conference was sitting in Paris; the Japanese delegates were there, and unofficially Korean delegates were active, trying to arouse sympathy for their oppressed millions. The Japanese were a little embarrassed at times and had informed the conference that all was well and that the Koreans were now assimilated and happy, in the home of their new "fos-

MARCH FIRST WIDELY CELEBRATED BY KOREANS ABROAD

The 21st anniversary of the declaration of Korean independence and the establishment of the Provisional Government of Korea in China was enthusiastically celebrated on March 1st with appropriate ceremonies by more than two million Koreans living abroad. In the United States meetings were held in all the principal cities in connection with this event. It has been reported that these meetings were unusually well attended in view of the epoch-making drama that is being evidenced in the Far East at this time.

STUDENTS HELP ORGANIZE KOREAN CLUB IN PHILADELPHIA

The Korean Club of Philadelphia was recently organized under the leadership of Mr. Lloyd C. Kimm, a student at Crozer Theological Seminary, Chester, Pennsylvania, at a meeting held in Shanghai Garden in Philadelphia.

After a short program commemorating the memorable event of March 1st, the Koreans living in Philadelphia and vicinity, who number more than twenty, decided to form a club for the purpose of developing a community interest among themselves. With the exception of students the members of the club are professional men, having lived in Philadelphia and vicinity for a number of years. The officers elected for this year are: Mr. Lloyd C. Kimm, president; Dr. Robert Charr, vice-president; Mr. Raymond Yun, secretary-treasurer.

Mr. Alexander Hurh, general secretary for the Korean Students' Christian Association in the U. S. A., was the guest of honor at a dinner which preceded this meeting.

ter-parents."

Something had to be done that the world might know this to be a monstrous lie. How could the truth be made known? They had been carefully isolated from the rest of the world;—a nation in prison and the only spokesman was the jailer!

The Declaration of Independence

It was getting late when a knock was heard at the door. Answering I found a student who said that he wanted to see me about a very important matter. On entering, he asked me if we could go into the bedroom, which we did; then he requested that the blinds be drawn. When this was done he opened his coat and pulled, from next to his skin, some folded sheets of paper which he spread on the table, saying gently but with deep emotion, "This is our Declaration of Independence." I said, "What do you mean?" He replied, "We have drafted a Declaration of Independence which has been signed by thirty-three of our leaders and tomorrow there will be nationwide uprisings and thou-

(Continued on Page 4)

KOREA FIGHTS FOR LIFE*

By YONGJEUNG KIM and
GEORGE McAFEE McCUNE

Under the pressure of hunger, the morale of the people is crushed. They become desperate. Families are broken up so that the members may search for a livelihood elsewhere. Men and women, at the prime of their lives, commit suicide in despair. Sometimes they even kill their babies in order to save them from the torture of hunger when their hopes of relief cannot be realized. Can we reconcile with God and our conscience by calling this mad-dened act a "mercy killing?"

Life in Korea is worse than in a nation at war. Death by bombs and bullets is quick and unanticipated, but death by starvation is slow and agonizing. When the human stomach is gnawed away by hunger, a man's soul also disintegrates.

God in His heaven rules with justice, but Mother Nature is reckless, changeable, and merciless. We believe in Him. May His will prevail upon us!

There is no nation in the world that is blessed with so much human happiness as the Americans. We enjoy peace, our political liberty, and economic security in this country. No man starves to death here if he is industrious and sensible.

As it is very hard for the rich to understand the poor, it is difficult for us to realize that millions of people are suffering without food across the Pacific, while we are not only living in amelioration, but are troubled with over-production. If only we could travel to the little country, Korea, our hearts would be wrung.

Korea is a peninsula extending from Manchuria and Siberia toward the Yellow and Japan seas. The area of the country is less than 90,000 square miles, with a population of 23,000,000 people. It was forcefully annexed by Japan in 1910.

There is very little, if any manufacturing or industry in Korea. She is primarily agricultural. *Eighty-eight per cent of her people are dependent upon farms for their livelihood.* What has happened to the country and her people?

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(Continued on Page 6)

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ON MARCH 1st, TWENTY-ONE YEARS AGO

Following the death of the Emperor of Korea on January 20, 1919, the air was filled with rumors of all sorts. The Japanese report stated that the Emperor's death was caused by the rupture of a blood vessel in the brain. The reports given credence by the Koreans generally, however, were either that he had been poisoned because he would not affix his seal to a paper witnessing to the satisfaction of his people under Japanese rule, which was to be used at the Peace Conference then meeting in Paris, or that he had committed suicide as a protest against the way in which Korea had been annexed to Japan and against the marriage of his son to a Japanese princess which he considered would seal the fate of Korea forever. In either event, his death was regarded as an effort on his part to save his people from a fate for which he, in a measure, felt responsible.

Back of this critical mental state was the general unrest among the people. For a long time the Koreans felt themselves oppressed at every turn by a system of government which was not seeking their welfare and whose dictates were carried out at the point of the bayonet. They were now ready, therefore, to make their voice heard, though peacefully.

On March 1st, two days before the funeral of their late Emperor, thirty-three leading men, fifteen of whom were members of various Christian churches, met at a restaurant in Seoul and issued a proclamation, declaring Korea an independent state, and calmly surrendered themselves to the Japanese police. This epoch-making event in the history of the Korean people was followed by a nation-wide celebration.

Peaceful demonstrations were held simultaneously in all the important centers in the Korean peninsula. The police promptly imprisoned the signers of the Declaration of Independence and began arresting others. In doing so the authorities freely resorted to force, but the crowds, true to the order of their leaders to avoid all violence, were glad to go to jail for the "cause." "The demonstrators," as a Western writer described it, "were not violent, but were very persistent and the police began to be more and more abusive and resorted to violent methods even with the girls and women."

During these demonstrations a remarkable change was observed in the Koreans. They cast off the fear of the police and gendarmes, and, although entirely unarmed, approached the places where armed forces were stationed. To a foreign observer who knew the abject terror with which the Korean people had hitherto regarded the police, this was a remarkable manifestation. But the fact of the matter is that the Koreans are naturally peaceful but they are also fearlessly insistent upon their right to liberty and the pursuit of happiness in their own way. This was sufficiently proven by the millions of the people who participated in the demonstrations staged on March 1st, twenty-one years ago.

JAPAN'S NEW STRATEGY

The Japanese have officially announced recently that they will not extend their military operations in China but will stand pat and seek to hold what they have already conquered. This, of course, means a fundamental change in the Japanese policy. Heretofore, the Japanese have repeatedly said that their military campaign in China will continue as long as Chiang Kai-shek's regime continues functioning. Their favorite slogan has been, "We will chase Chiang Kai-shek to Tibet if necessary." Japan is thus forced to admit the failure of her military ventures in China.

All the recent developments indicate that Japan is no longer capable of organizing and conducting a sustained military drive due to a lack of manpower and materials. Her army, mired in the vastness of China, has found itself unable to deliver a decisive blow against the Chinese forces; hence, the face-saving scheme of the puppet government of Wang Ching-wei. For over a year now the Tokyo government has been

talking of setting up a puppet regime in China headed by Wang Ching-wei, who broke off with Generalissimo Chiang Kai-shek in December, 1938. But the Japanese army refused to cooperate completely. Now, with the army weakened, the new puppet government is about to be launched.

This regime will doubtless receive a certain amount of support from abroad, principally from Germany and Italy, but at home it will command little or no support, for Wang has lost most of his prominent followers and the Japanese have made no progress in inducing other leading Chinese to cooperate with Wang. Japan's new strategy of political manipulations is, therefore, bound to fail just as her military strategy has failed.

LIN YUTANG HOLDS "GODS" FAVOR CHINA

The three "gods," Arithmetic, Geography and Philosophy, are favoring China in her struggle for freedom and independence, Dr. Lin Yutang, Chinese author, declared recently at a meeting in New York City.

Japan is facing a dilemma in her efforts to achieve a political settlement in China, Dr. Lin asserted. Puppet governments find no support and China is too large to be ruled by an army of occupation. Meanwhile, according to the Chinese writer, Japan is approaching exhaustion in manpower and finances.

"There are three gods that favor us, Arithmetic, Geography and Philosophy," he added.

Regarding the first, Mr. Lin said that the ratio of Chinese to Japanese casualties has been reduced from 3 to 1, in the first year of the war, to parity at present.

"Arithmetic is in our favor," he went on. "Sunset has new meaning to me now. Every time I see it I say to myself, there goes five million Japanese (United States) dollars, dumped into the China Sea."

"Geography is in our favor. Japan is now meeting defeats inland after her earlier successes on the coast. Free China is mountainous and the complete change of terrain accounts for the stalemate."

"Philosophy is in our favor. It is a mixture of the new patriotism and the old philosophy. It is a philosophy of stoicism, but it is a philosophy that gives you the courage to survive—a belief that there is eternal justice."

Read the KOREAN STUDENT BULLETIN, the voice of Korean Students in America

THE SANCTION OF THE CHRISTIAN WORKER

By YOUNG K. HAHN

Princeton Theological Seminary

Because the situation in Korea has greatly changed since we left home, and because there are new difficulties confronting the Korean Christian workers, a few of us (perhaps a very few) are tempted to plan permanent life in this land instead of following our original intention to return home in due time to serve the Church and the people. The sole purpose of this article is to express my belief on this question, with the hope that it may be of some help to my fellow-students as they face this problem.

Every Christian activity should be sanctioned by a particular phase of Christian faith, and every Christian worker should be directed by it. Now there are three kinds of Christian faith corresponding to the three closing scenes of the life of Jesus, which are recorded in all four Gospels and which happened within the last week of His earthly life, namely, *Palm Sunday*, *Good Friday*, and *Easter Sunday*. Let us call the faith of Palm Sunday, *faith in pleasure*; that of Good Friday, *faith in sorrow*; and that of Easter Sunday, *faith in the Risen Christ*. Notice how each of these bears on a Christian worker.

I. Faith in Pleasure

The scene of the Triumphal Entry of Jesus with His disciples from Bethany to Jerusalem is a pleasant one. He manifested His right to be the King of Israel. A great multitude followed Him in the procession singing, shouting and dancing. They were moved by a crowd psychology. They were attracted by the incidental joy without thinking what would happen tomorrow.

Is this kind of faith sufficient for a Christian worker? Are we seekers after worldly happiness and temporal joy? No, a Christian worker should go farther than that. Of course, there are pleasant moments in Christian service, but there are also sufferings and sacrifices. Pleasure may attend Christian work, but it cannot be its end or goal, because the earthly ministry of Jesus does not stop at the Triumphal Entry.

Pleasure-seeking is not essential to Christianity. We can find more pleasure outside of the Church. There are many happy endings in cheap plays. We see lovers' embraces and kisses in movie houses and stage theatres. We can have better entertainments here in this land than at home. If we are pleasure-seekers, it would be better for us to remain here. But if our faith goes deeper than pleasure-seeking, we should think seriously about our problem.

II. Faith in Sorrow

The scene of Good Friday is a sad one. The great multitude which followed Jesus on Palm Sunday left Him. His disciples, His mother and certain women followed Him to the foot of the Cross, mourning over the passing of the Lord. They did not have any final hope at that moment. They could only watch the dying Friend with sorrow and despair.

Can *faith in sorrow* be the sanction of

Dear Readers:

I want to invite your support for the work of The Korean Students' Christian Association in the U. S. A., whose sole objective is to serve the needs of Korean students in America.

The Korean student group in this country to-day represents the flower of this student generation in Korea who, upon their return to their native land, will play an important role in shaping the destiny and future of Korea—they will be the leaders in their chosen fields.

At present these students have many difficult problems to solve. They are limited in the amount of money which they can receive from their relatives in Korea, due to the war measures which the Japanese government has put into effect, and are supplementing these resources by holding part-time jobs. This means that they are living under great strain and anxiety.

The Korean Students' Christian Association in the U. S. A. assists and encourages these students from Korea by giving financial assistance in emergencies and by advising on the problems which relate to their spiritual, physical and moral well-being. Naturally, when in need of help, they turn to this Association, the only organization in the U. S. A. existing to render services to Korean students. The General Secretary has been able during the past year to secure a number of scholarships and fellowships for them and emergency aid was given in acute cases. Requests for aid have increased as the students have more and more been deprived of support from their homeland.

In order to carry on this vitally important work through this year, the Korean Students' Christian Association needs \$3,560.00. Won't you please make it possible for the Association to function in the manner that the emergency requires by sending us a generous contribution?

Gratefully yours,

ALEXANDER HURH,

General Secretary of the Korean Students' Christian Association

the Christian worker? Should we mourn over every loss and every death hopelessly? It is with the sense of sorrow that we meditate over the Crucified Christ, to be sure. But sorrow is only incidental since Good Friday is not the final scene of the life of Jesus. We find more tragic endings in operatic literature and dramatic masterpieces. Rodolfo's heart-broken cry over the death of Mimi is the end of Puccini's *La Boheme*. The final union of Rhadames and Aida in the dungeon-tomb closes Verdi's *Aida*. Shakespeare's immortal *Romeo and Juliet* ends with a death scene.

Faith in sorrow cannot be the sanction of the Christian worker, because it does not supply a hopeful motive for his service. It does not see beyond loss and death. If we are believers in sorrow, we would remain in this land doing nothing for our land and people. But if we are real followers of Jesus whose death is not the finale of His life, we will make serious efforts to return to our home, the inheritance of our forefathers.

III. Faith in the Risen Christ

The final scene of the life of Jesus is Easter Sunday. What is unique in Christianity is the Resurrection. There was only one person, according to St. John's

record, who proceeded to the Empty Tomb. Mary Magdalene out of whom Jesus had cast seven demons followed Him alone, and saw the Risen Christ.

There are many "empty tombs" at home. Many Christian institutions are deserted there. *Who* would visit these "empty tombs"? And *why*? Only those who have the resurrection hope will visit them, because they see life from seeming lifelessness. The Resurrection faith is essential in Christianity. It was the faith of every apostle and every martyr of the past, and it is the faith of every real Christian today.

The faith of Mary Magdalene is the ultimate sanction of every Christian worker. He should risk himself as she did, walking a narrow path in the dark dawn. He should sacrifice his best for the Church as she did, bringing precious spices to the Lord. *Faith in the Risen Christ* should be the final point of our decision which will be an *encouragement* for the preparation, a *motive to start our work*, and a *goal* for our activity in serving the Church which is the Body of the Living Christ.

Let us remember, in closing, that Jesus knew He was going to suffer when He

(Continued on next page)

THE SANCTION OF THE CHRISTIAN WORKER

(Continued from Page 1)

entered Jerusalem. His disciples begged Him not to suffer and die, but He faced them courageously, fulfilling His mission to redeem the world. There would have been no way of salvation without His entry into Jerusalem.

St. Paul entered Jerusalem in spite of all the danger signals given by his friends, and fulfilled his mission to bring the gifts of the churches for the needy of the city. He suffered and faced death in Jerusalem, was sent to Rome, and there preached the Gospel for several years.

Now "our Jerusalem" is not Los Angeles, Chicago, New York, or Washington, D. C., but it is *Seoul*, the capital of our home land. Our mission is the rebuilding of "our Jerusalem". Do our friends warn us not to enter the city, as Agabus warned St. Paul with the prophetic sign of binding feet and hands? Let us look beyond the gloomy predictions to the Divine Will which will guide our way toward "our Jerusalem". Are we discouraged? Are we seeking escape from our mission? Let us look upon the Risen Lord who is the Source of courage and hope, and the Giver of blessing upon all who have faith in Him. My final word is this: *Let us be homeward!*

KILSOO HAAN PLEADS FOR KOREAN STUDENTS

There is pending in the Congress of the United States a bill "to permit Koreans who have been temporarily admitted to the United States as students to remain in the United States until there is a change in political conditions in Korea to such an extent as to make it unlikely that any such Korean will be subjected to persecution, because of his religious, political, social, or economic views, upon his return to Korea." The passage of the bill will give a temporary relief, not a right of permanent residence in this country, as is reported in some quarters, to the students in question.

The following is an excerpt from a recent letter written by Mr. Kilsoo Haan, the Washington representative of the Sino-Korean Peoples' League, to the leading members of Congress in support of the legislation:

That the right of asylum has continued to be one of the political principles of this country from earliest times could be traced from decade to decade. Thus, the Democratic Party as far back as 1844 had this plank in its platform:

That the liberal principles embodied by Jefferson in the Declaration of Independence and sanctioned in the Constitution, which makes ours the land of liberty and the asylum of the oppressed of every nation, have ever been cardinal principles in the Democratic faith; and every attempt to abridge the present privilege of becoming citizens and the owners of soil among us ought to be resisted with the same spirit which swept the alien and sedition laws from our statute books.

I SAW IT WITH MY OWN EYES

(Continued from Page 1)

sands of these will be distributed to the people by the students!" He went on to say, "We have built up a very elaborate organization, in spite of the Japanese spy police. It will take months to discover all of the ramifications of our Movement and by then the world will know the truth."

I replied, "Yes, but do you realize what will happen? The Japanese police and soldiers will simply shoot you down by the dozen and what can you do? You have not got one gun in the whole country."

Instantly he said, "We understand that. We know that we will have to pay a big price. We are willing." We talked on till midnight.

Before leaving he gave me two copies of the famous document; one to go to Canada and one to be sent to the United States.

Saturday, March 1st, 1919

A day never to be forgotten in the history of Korea was a perfect Spring day—and Spring is glorious in Korea. The air was fresh and warm; the sky an azure blue, and the trees and shrubs were in leaf and blossom. But the resurrection of spring time without was an inadequate symbol of the new life that was surging within the hearts of thousands of young Koreans. They had been little better than dead for ten long years under a policy of forced assimilation and intense de-nationalization. Walking up the drive to the college I happened to meet an old Korean friend. He ran forward and grasping my hand almost shouted, "To-day we shall be free. Have you heard that we are going to proclaim our Independence and I am one of the thirty-three who have signed the Declaration?" His face was beaming and he was quite overcome with a joy that was beyond expression in mere words. He bade me good-bye saying that he would be sent to jail for two years or more.

Entering the college I went directly into the main lecture room where morning prayers had just begun. The students were singing "Onward Christian Soldiers"—and what singing!! These words had never been as significant before. The staff realized that something was in the wind, but what?

Just before noon a friend accosted me and asked that I should be at Pagoda Park at 2:00 p.m., with my camera, as extraordinary things were to happen and a record must be made. I assented.

Pagoda Park

I arrived at Pagoda Park a little before 2:00 p.m., and noticed that large numbers of students were gathering. The police in the box at the entrance to the park seemed uneasy, but they, in spite of the efficient spy system, did not know what was about to happen. I cycled around to the back of the Park to avoid suspicion, and having a few minutes to spare called on an old Korean Yang-ban. He was asleep. I shouted, "Wake up; wake up." Arising he inquired, "What is it?" I replied, "If you want to see the rebirth of your country,

hurry to the park!" He did not understand; the plot had been so perfectly concealed that none but a small company of students really knew just what was about to take place.

As I returned to the front gates, I heard a deafening roar and cheering and shouting, with cries of "Tongnip mansai; mansai, Tongnip mansai." The shouting spread and now from nowhere suddenly appeared thousands of copies of the Declaration which were quickly distributed among the crowd. The police rushed out and fearing a riot dashed back into the office and telephoned for reinforcements. The students now poured out of the park, jumping and shouting in a frenzy of joy. They rushed up the street still saying, "Mansai, mansai, Tongnip mansai," and as they ran they scattered the Declaration of Independence among the masses who covered the street. The people were stupefied—what did it all mean? Were they really free?

The arrival of the police and gendarmes soon settled that question.

I had taken some snap-shots but I was afraid they would not be any good as I was too close and the students moved so fast. Jumping on my bicycle I followed the semi-hysterical crowd until the students reached the great square outside the Palace. I saw a group rush forward and pushing the soldiers aside, entered the palace grounds and before they could be ejected, they had cried—but to a dead Emperor, alas—"Mansai; mansai; Tongnip mansai!"

This was a wonderful sight; at all costs a picture must be taken, but how? There was no time to be lost, so I entered a Japanese shop and finding the way to the stairs I quickly got to the upper story. There could be no delay, so I opened the doors and went through a bed-room and out to the front, onto a little veranda. This was an ideal place and two pictures were "shot".

Some of my students in the crowd shouted, so I quickly disappeared through the room toward the stairs. But trouble awaited me. The Japanese occupants were angry and I had some difficulty in placating them and making my escape. I hurried home and developed the film, and oh the joy of finding two perfect pictures of the great Palace Demonstration!

On returning to the city I found police, students and gendarmes everywhere. There had been some bad clashes. Japanese, armed with sticks and clubs, had joined the police and the situation looked bad. By nightfall the streets were almost deserted, but within every cottage were a group of wondering people, asking themselves and each other, what was the meaning of all they had seen and heard on that eventful day.

And so to every part of Korea the spreading of the Movement brought new life to twenty million hearts which had ceased to beat with hope. For the land of the Morning Calm had almost become the Land of Great Despair.

Subscribe for the KOREAN STUDENT BULLETIN, the voice of Korean students.

WHAT HAVE I LEARNED IN THE UNITED STATES?

By CHUNGNIM CHOI
Smith College

What have I learned during the four years I have spent at Syracuse University and Smith College? That is something that is hard to estimate even in a few hundred words.

Many of us who are Korean students undoubtedly have asked ourselves sometimes at night as we returned to our lonely rooms, "What have I learned today? What have I gained during my stay in this country?" Some of us may have had to confess that, for one reason or another, we have not learned much in class rooms. Some of us, smiling sadly, may have pointed to the diplomas we have received from such and such an institution, hoping these would explain. A few may boast of having been able to master to a considerable extent what they have studied of philosophy, psychology, science, literature, etc. There would be as many answers to this question as there are Korean students.

I realize that America never blindly proposed to put an encyclopedia in my head, and that my main purpose in coming here was to learn all I can. My first duty, then, is to study to the best of my ability so that I may be trained to work effectively in the future. To this end I have tried to find the best that America has to give. Unquestionably she has given me opportunities I never had before. She has shown me all sides of herself, withholding nothing. To me America seems to be daring when she offers to every one of her guests all she has and then allows them to choose what they value most. When I first registered at Syracuse University I remember my great surprise because I had to choose what courses I should study. Up to that time, what I should study had always been determined by some one else. Now I had to think and choose for myself. In other words, I had to learn self-reliance. How unprepared I was! Because of the pattern my forefathers had made for Korean women and in which I had been reared, I found this self-reliance my hardest task. It was even harder than the college work itself. When I gradually began to be conscious of the fact that the pattern in which I had been trained was of no use to me, I was startled. Here I was—free! Free as the wind! Free to go anywhere, and I did not know where to go. For a while I felt completely lost. My little world had been destroyed and nothing had been put in its place. I had no one on whom to lean. I must stand alone, all alone in this strange foreign country. And so I have wandered from place to place and from ideal to ideal. I must rely upon myself, build my own pattern and form my own life on the basis of my own experience.

What have I chosen to learn in the United States? Of course, I know it is as true of America as it is of every country under the sun that there is evil here as well as good, and I firmly refuse to regard as good everything American. Since I cannot get back into the old order in which I was brought up I am seriously endeavoring to build a worthy plan for my

new world; therefore I must weigh everything I find. It is not easy to make choices, and I have had to change my self-built ideal more than once and may have to change it again.

Is it not true that most young Korean students have to go through this mental struggle? We are divided into many groups and all of us have this strange task of having to choose this or that road against our will. Is this not a struggle caused by our peculiar history, and not merely by the present conditions? Our struggle, which is not uncommon, is not in itself bad for us if it leads to some goal. But if it is only a struggle to no end, it makes one cynical and cynicism should have no place in our lives.

It is true also that often we try to get something or do something that is far beyond our ability. This may seem tremendously precious and valuable to us. At times it may seem to be determining our whole destiny, or we may think we are living for it. This may be true, or it may be that in our eagerness to achieve something worthwhile, we are blind to the small opportunities that lie all around us. I know I used to overlook entirely the little things that were directly in front of me and could be had easily. These little things we consider unimportant sometimes but they may grow larger in the future and it would seem to be wise to work to get them while they are still small and easily obtained. In other words, we should not waste time and energy worrying over what is for the moment unattainable. We should keep our eyes open to find the good that is immediately around us even though it may seem to be insignificant.

I am not trying to escape reality. I have had to face it, and have had some of the difficulties most of our students have to meet in foreign countries. Since I am free to choose, if I cannot find here everything I desire, it is my duty to do my part toward creating that for which I hope, instead of putting the blame on others. America did not promise to give me everything. She merely allowed me to choose what I wanted from what she has.

The family from which I come is an old conservative one that has lost most of the things that make up material riches. My home is one in which old and new, Buddhism, Christianity and Confucianism, are mixed. This has made me confused and uncertain as to what to choose. But the way out of this confusion and uncertainty has been pointed out here, and I feel that the most precious thing I have learned from America is to obey that command: "Be yourself". She has taught me to try to find my best self, not for myself alone; it is the first step toward the realization of the Creator's plan.

I have met hundreds of American men and women, and among them I have found those I can trust. They are simply good, sincere, friendly, middle-class Americans who make good husbands and wives, fathers and mothers, and leaders in the community. They humbly endeavor to live up to their ideals in their business relationships, in their homes, among their friends. They have accepted me simply as a fellow human being. I feel that the values in life they exemplify are worthier to represent Amer-

MRS. ROOSEVELT SPEAKS FOR KOREA

(Excerpts from "My Day" by Mrs. Eleanor Roosevelt, February 22, 1940, taken from the World-Telegram, New York.)

In the midst of a world which seems to provide one at every turn with new tales of horror and suffering, a story has come to me which has nothing to do with war, for the suffering of the people of Korea has been brought about apparently by the mercilessness of nature. Last summer there was no rain and most of her people are agricultural and depend largely on what they grow for their livelihood. Everything was burned under the broiling sun. The people tried dry farming, but were unsuccessful. Their chief food in winter is "kimchi," a kind of pickled cabbage and turnip, but this crop was also extremely meager and this is what they add to their constant diet of rice. Fuel for the poor in Korea is usually brush and twigs, but they are short of that this winter. The cotton crop failed and they cannot make themselves their cotton-padded garments for winter, so they are starving, freezing and dying. Perhaps it would be more merciful to be in a war zone, for at least bombs leave you little time for slow suffering.

I tell you all this because, while Korea is far away, perhaps you will send an occasional check to the American Red Cross, marked for these people who are just one more addition to the world's suffering people. It seems hard to sleep at night these times because the stress of homeless, hopeless people haunts one's dreams. The Red Cross has announced that any of us may earmark our checks for whatever particular country we wish to benefit.

FLORENCE AHN GIVES CONCERT IN NEW YORK

Miss Florence Ahn, a Korean student at Juilliard School of Music, gave a song recital at the Korean Church and Institute in New York City on March 24, 1940. A very large number of Koreans who were present at the Easter service at the church remained for the recital and she was most enthusiastically received by them. This was her first appearance before a Korean audience in the city. She devoted most of her program to Korean music and in doing this she presented some songs of delightful naturalness and unforced originality.

Miss Ahn, who came to New York last September to study voice at Juilliard School of Music, attended the City College of Los Angeles for several years.

ica than those of my acquaintance in whom I have been disappointed. I erase the latter from my memory. I feel there are to be found more desirable things in the homes of my friends than in night clubs or bars. The night club's gay life ends when morning comes, and I shall gain a more lasting good if I take back to my country the harmonious and wholesome attitudes toward life I have found in the friendly homes I know. I feel the best homes are not necessarily among the rich. It is the

WHAT HAVE I LEARNED IN THE UNITED STATES

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understanding and cooperation among the members of a family rather than money that make the happier homes for the younger generation. In these homes there is no attempt to force opinion or religious dogma. There is only the fine example of good living. Having been in these homes, why should I go to newspapers and pick out some divorce item as typifying American life? We have divorces in Korea too. Do we not hope that foreigners who travel in our land will see the best of our civilization and our loveliest scenery? And are we not indignant whenever the movies picture the worst side of Korean life? It is only fair to look for the good in America.

I am not, of course, trying to pattern my life wholly on the United States. That would be absurd. Even now after four years here I feel more comfortable and at home in Korean dress. However hard I may try I cannot be a man; neither can I be an American. This fact reminds me that I must keep my heritage and construct a pattern that will last after my return home. My thinking, my viewpoints, and my way of life must, first of all, be based on Korea and the Orient; otherwise I shall add confusion to my country since I know it is impossible to make all Koreans into Americans. I cannot root out completely a hundred-year-old pine tree, nor can I a four-thousand-year-old people. Let Korea keep all she has until she finds it is no longer useful. However unfortunate she may be, she still has her own distinctive charm. Our duty is to conserve whatever she has of beauty and to add whatever good we can.

Koreans, like other peoples, are human, so it is my highest duty to be a worthwhile human being. To that end I must find my best self and develop it to the highest of which I am capable.

It has been written, "God made but one of you." That means that each human being has his individual place in the plan of life and should live in cooperation with others, being careful not to harm the least one. No one can change what I am but myself, for only I can create the world in which I am to live. This creation of my world is my duty for it is my divine gift from my Creator. This "I" is not important or living up to its destiny unless it is being used for a worthy purpose. In any intentional destruction of any existence, however small, more energy is required than otherwise because it is contrary to the natural law which is constructive. Therefore if I have any power in me it will be spent *for* rather than *against* something. I trust that in the search for truth, goodness and beauty one cannot be blind but will find larger and finer views opening before one. One cannot expect to reach one's goal over night. The cause, if it is anything at all, is too great to be thrown aside after a few nights' hard work. "That cause can neither be lost nor staved" as long as there are human beings on the earth.

Of course, I have encountered race prejudice here and there, but that does not worry me. I know that knowledge and under-

standing will, after a while, do away with that kind of thing, and it is not necessary for me to convince people that they are wrong. I will live up to the best that is in me so they may find the truth in the future.

To a few Americans I am not a foreign student or a Korean girl; I am a friend. They love me regardless of my race or religion. I do not ask them to explain to me their beliefs, religious or otherwise. I simply know that whatever convictions they have are precious to them as mine are to me. The difference between us is a difference only, not a question of superiority or inferiority.

My four years in the United States have led me thus far. Yet I am in the midst of building my pattern of life. Naturally my philosophy will change as I grow older. Nevertheless, I am grateful to my American friends who have helped me and guided me into the best part of their civilization. All of them have lighted sparkling lights that have shone around me. I ask of them to continue to guide us students from foreign lands so we may be able to find in the United States real friends as well as knowledge. Then we may be able to take back to our home lands the better part of American civilization.

T. Z. KOO ADDRESSES ORIENTAL STUDENT GROUP IN NEW YORK

Dr. T. Z. Koo, internationally known Chinese Christian leader, was a speaker at the Annual Spring Conference of the Oriental Student Christian Federation of New York, which was held on March 23 at Roverside Church, New York City.

Following the line of the conference theme, "World Community," Dr. Koo asserted that internationalism could not be the basis of world community because the very concept of the term implies separateness instead of unity. He argued that the League of Nations, the World Court, and other international organizations have failed because they did not transcend national barriers and racial differences. World community is possible only on the basis of Christian fellowship, according to the Chinese Christian.

The conference dinner held at International House was attended by about 50 Oriental students. The speaker on this occasion was Dr. Roswell Barnes of the Federal Council of Churches in America.

Mr. Richard Kimm, a Korean student, acted as chairman of the conference.

HAZEL LIM IS COLUMNIST FOR HONOLULU NEWSPAPER

Miss Hazel Lim, a graduate of the University of Wisconsin, has recently joined the editorial staff of The Honolulu Advertiser in charge of the women's column.

A student of journalism at Wisconsin, Miss Lim frequently contributed articles to the campus newspaper. She has the distinction of being the only Korean member of the Women's National Journalistic Society of America.

KOREA FIGHTS FOR LIFE

(Continued from Page 1)

rice without kimchi is equal to meat without bread. Therefore, cabbages and turnips are a necessity in the Korean diet.

The people are not only suffering from starvation, but also from cold. After the prolonged drought they were confronted with a sudden change of freezing weather. And they have no means to combat the invasion of the unmerciful cold waves from the North. The Korean fuel supply is chiefly wood, brush, and twigs, but the intense heat of the summer, and the devastating worms and insects prevented the growth of the vegetation. The green old hills were turned to brown, and many trees lost their foliage and died. Whatever coal there is goes to the army. Because of the failure of the cotton crop, the people cannot provide themselves with cotton-padded winter garments for the zero weather. The poor innocent millions, minus food, minus fuel and minus proper clothing are starving and freezing. They are slowly marching down the avenue of death.

During the summer many villages and cities had no supply of drinking water due to the fact that the wells and reservoirs were dried. Even in the large city of Daiku, hydrants were turned on only six hours a day.

This drought brought tragedy to man in many ways. Myriads of dead fish were found in the many dry stream and river beds. This again reduced the people's food supply.

The radically abnormal condition caused the spread of diseases in many communities such as dysentery, whooping cough, cholera, and other epidemics. The stricken people were unable to get medical care because the supplies were drained by the Sino-Japanese war.

Even in the years of bumper crops many people have maintained a bare existence on the roots of grass and the leaves of trees during the winter months. *Seventy-five per cent of the farmers are tenants.* Two-thirds of the land in Korea is under Japanese ownership.

Many grain mills, warehouses and retail stores were closed for lack of supplies. This threw thousands out of work and into the abyss of starvation.

The famine condition is unprecedented in the history of Korea. Despite this fact, during last November alone 3,000,000 sacks of Korean rice were transported to Japan by order of the Japanese Imperial Government, besides the continuous outflow of rice to China for the military supply.

Last November 1st the Japanese Government decreed to restrict rice consumption in Korea, except for brewery and military uses.

Now, the price of rice is as high as 45 yen per sack, instead of the normal high of 18 yen. (The value of a yen is normally equivalent to one-half of an American dollar, but at present the exchange value is only about 25c in American money due to the Japanese inflation.) This price is prohibitive for the Korean people, with the exception of a few very fortunate ones. The Koreans do not know how they can survive during these winter months. There

is no new food supply available until next summer. Human beings are not born to hibernate.

In order to save their more unfortunate brethren, the Christians throughout the country observed fast days. Even the elementary school children are giving petty possessions, e. g., the pupils of the Samsan elementary school in Seoul forwarded their entire savings of 20 yens to a relief agency; and children of Jin-myung Kindergarten in the town of Su-won gave theirs to the famine-stricken people. The Koreans are doing all they can in the face of this imminent disaster, but there are millions in destitution.

This human catastrophe cannot be solved by the Koreans alone. The task is too great for them. They have searched, but have found no bright hope of relief in Korea. Only the shadow of death stares at them.

Now, these helpless and hopeless people look to America for their rescue. They know America has done much for them. Ever since the signing of the Treaty of Amity and Commerce in 1882 the relationship between the two peoples has been most friendly.

America introduced Christianity to Korea, and the people have accepted American principles. Today there are more Christians, in proportion to the population, in that country than either in China or Japan. The people of America tried to help save the souls of Koreans. Now, they are called upon to save the lives of Koreans. Will the American conscience let these faithful people perish in the whirlpool of human misery?

Unless some immediate steps are taken to avert the dangerous condition, the beautiful land of Korea may be turned into a huge grave of inglorious dead. In the name of humanity under one God the people of Korea appeal to American hearts.

* The readers of THE KOREAN STUDENT BULLETIN are asked to send their contributions for the relief of suffering Koreans to the Committee on Korean Famine Relief at 300 South Westmoreland Avenue, Los Angeles, California.

H. K. LEW RECEIVES UNION FELLOWSHIP

Mr. H. K. Lew, director of the Education Department of the Korean Methodist Church, is the recipient of a special fellowship given by Union Theological Seminary in New York City for the academic year 1940-41. Mr. Lew will be the first Korean scholar at Union in several years.

Having studied at several American educational institutions before returning to Korea more than ten years ago, Mr. Lew will find an opportunity next year not only to resume his academic activities but to renew his acquaintance with many of his friends in this country. Among the schools he attended previously are Ohio Wesleyan University, Boston University School of Theology, and Northwestern University.

A recognized student of the Bible, Mr. Lew's contribution to Christian literature, through his translation work from English into Korean, is very large.

A TRAVELER REMINISCES

By PROF. F. M. McCRAW
Cornell College

It was in the early spring of 1937 that my wife and I decided to make a second visit to Japan. We had gone there seventeen years before as delegates to the World's Sunday School Association convention. At that earlier visit, in the service of the Association, we had been able to travel rather extensively in Japan, touching numerous points from Nikko to the north shore of Kyushu; and we made addresses on Christian work, temperance, and general good relations.

Of course, like all first-timers, we were delighted with our experiences. It was novel to sit on the floor, with no place to put legs and feet, and to eat breakfast without bacon and fried eggs, or corn flakes and milk, or bread and butter or coffee, and other familiar things which in our previous life had been definitely the content of the first meal of the day. We have had people travel with us who were, in plain American, finicky; but we remembered the remark of a missionary friend who said, "Just eat and trust the Lord. So we did. I do not know what some of the things were that we ate; but they were good."

We had requested the housing committee of the Association to put us in a home while in Tokyo rather than to assign us to a hotel. That was done and we formed very pleasant relations with a family which have extended over the intervening years. The mother in this home had herself been to school in the United States, and she saw to it that we had two breakfasts each morning, the first one Japanese and the second one American. It ought to be said in justice that we never were able to dispose of all of the second breakfast on account of lack of capacity.

Being interested in people, customs and conditions quite as much as in temples and scenery, we made many contacts and permanent friends. Both my wife and I made addresses on church and Sunday-school work, and we were assured by correspondence after our return home that our influence had been substantial in its encouragement. One town was enabled to complete its effort to establish permanently a Christian church in its midst. This was pleasant for us to contemplate; and we remember yet the courtesy and favors which our Association badges secured for us wherever we went.

I like to take pictures when on travel trips. These are worked up into lantern slides for lectures wherewith to inform and to entertain. As a traveler in foreign lands I have never been highly critical; almost uncritical, indeed, and I have found much satisfaction in studying the good and interesting things about people. We have seen disagreeable things; met with lack of sanitation, and apparent human neglect; but we have seen right along with these things efforts to counteract and nullify. As a consequence in my lectures there has always been (I hope) a depiction more of the good than of the evil. I believe that is a good way to do.

When, in 1937, we learned of the educational meeting to be held in Tokyo in the coming summer, we considered it; and,

PO PAI LEE IS MARRIED

Becomes Channing Liem's Bride in
Christ Church, New York

Miss Po Pai Lee was married to Mr. Channing Liem in New York City on January 29, 1940, at Christ Church. The rev. Dr. Frederick B. Newell performed the ceremony.

Rev. J. M. Pearson gave away the bride and Miss Tuksoon Mimm was her only attendant. Mr. Younghill Kang was best man for the bridegroom.

Following the ceremony the wedding party were guests at a tea in the social room of Christ Church.

Mrs. Liem attended Ewah College, Seoul, Korea, and Biblical Seminary in New York. Mr. Liem attended Union Christian College, Pyeng Yang, Korea and Biblical Seminary in New York and is the minister of the Korean Church in New York City.

finding that the expenses would be within an allowable budget, we signed up to go. We took membership in a cooperative tour and paid the amount required for the trip. This trip was very extensive and covered all that we previously had seen in Nippon and some more. In the earlier trip we were "on our own" somewhat, but this second time we had the services of an experienced guide furnished by the Tourist Bureau.

So far this article has dealt with preliminaries and other matters than Korea. How did we manage to get to Korea? It was this way. When we arrived at Yokohama, and while we were detained on the ship over the first night, committees from the Educational Association came on board and looked up delegates from the United States, and extended various courtesies. Among these was the information that if we wanted to travel to any extent in Japan we could get reduction in rates for fares and accommodations. As we intended to remain all summer, and had ample time, we looked up the possibility of going to Korea and China. The Tourist Bureau made up a proposition, set a price which we took, and we started out on our own responsibility to make a round trip Tokyo to Tokyo which should include rail through Hondu to Fusan, Seoul, Mukden, Tientsin, Peking, Shanghai and the Inland Sea.

We quickly put some luggage into storage in Yokohama, and engaged passage on the first train out for Shimonoseki. This trip was not entirely new to us, but I personally enjoyed seeing the country and the very substantial improvements which had been made during the years. Our ferryage to Fusan was at night and we slept the sleep of the righteous. I may interject here that we have missed one of the accompaniments which most people seem to have: we do not get seasickness. We have many times been on rough water but the motion does not disturb our peace of mind, nor other portions of our anatomy.

Therefore, arriving in Fusan in early morning, we were ready to take the train marked Fengtien. We have missionary friends in Seoul, and we sent a telegram asking them to meet us that afternoon. That

(Continued on next page)

A TRAVELER REMINISCES

(Continued from Page 7)

telegram had some interesting experiences, but it arrived, and when we stepped off the train at Seoul about two o'clock our friends were on the platform to greet us and hand us the keys to the city.

On the train we had to find things to eat, and we were very successful. We know how to handle chop sticks and to drink Cha oriental style, and we love rice without sugar, and have no objection to beancake and seaweed. In short, the "bento" was very acceptable, and we bought some through the car windows. I do not remember now whether we tried to go to a dining car or not. Maybe there was no such equipment on the train. Anyway we would have preferred the "Bento" and cha through the window to any other arrangement.

Arrived in Seoul; on the platform were plenty of soldiers. There were soldiers everywhere. We had been accompanied by platoons of them all the way from Tokyo, ever passing through the cars and changing. They looked straight ahead, or smiled at us; but never once were we annoyed or embarrassed. I had my camera in plain sight and used it. I took pictures of the soldiers and they seemed to like it.

Our friends in Seoul gave us a hurried trip around the city. We rode in a Ford car, and we walked. We saw the center of the city, the Fine East Gate and the North Gate, the new buildings erected since Japanese occupation, Ehwa College, Chosen Christian College, the churches, business offices, department stores, small shops, and plenty of life. We walked through the center of the street like other folks did, or used the sidewalk where there was one. We went out to the government building to see the offices. Incidentally I had a card of introduction to a Korean man employed in the building. This card gave me admission to the inner sanctum, and we spent a pleasant quarter hour in the inner office with our friend and the chief of the department. We received an armful of literature concerning modern Seoul and Korea in general, its educational progress and commercial prosperity, all from the Administration viewpoint.

After a portion of two days in this city we continued our journey north. We had a passing acquaintance with a number of Koreans through mission connections, and at Pyeng Yang we were met by a few of them. Our luggage was increased by a large basket of fruit and some less perishable articles.

We had a sleeping berth, and about midnight we were aroused by a calling through the train to inspect baggage. We had arrived at Antung on the Yalu River. A man came through and asked for passports. Ours were satisfactory; then he wanted four Chinese dollars for placing his seal on the passport. I demurred in English at this, but he smiled in Oriental to the contrary. So I paid the four dollars, and received the red stamp. We finally went to sleep again and in the morning were advised that it was Mukden, and all get out. Out we went. There was to be some delay between trains, and I looked up bento for the company, and we replenished our fuel boxes.

In due time we were aboard the train

for Tientsin and Peiping. That ride southwards was entirely new to all of us, and I spent most of the hours standing in the aisle watching the country going by. I learned that "Manchouquo" is something of a country. Leaving Mukden about eight in the morning we arrived at Tientsin about seven or eight in the evening. Then our car was shunted to a train destined for Peiping, and about midnight we were deposited on the platform of a deserted station high in the air. We had no arrangements for night; but I found a man with an official cap and told him that we wanted to go to a hotel. He asked which one. I did not know; but I supposed there was a Peking Hotel, so I said, to the Peking Hotel. We arrived presently at Grand Hotel du Peking, which proved to be a fine place to live and eat. A beautiful roof garden with open air dining room made eating an experience. There were temples and funny things all around among the trees.

Now we are outside Korea, and our readers are not interested in the remainder of the trip. What impression did we carry away from Korea? How did we like it? How were we treated, etc?

Answers to such questions could take much writing. Following my disposition to see the fine things, I will say that we had a perfectly splendid time. We were in good hands.

The Koreans seem depressed. Sanitary conditions in the purely Korean quarters of the city of Seoul were not good. The streets and roads were deep in mud in those sections. Our trip out to Ehwa was a thriller so far as auto traffic was concerned. Street lighting was fine. Koreans are apparently poor, but hard workers. I had no opportunity to see what might be called the better class, or the well-to-do. There were many beggars, especially little children, who seemed to be much in need of privilege. At the boys' college none of them smiled or laughed. Life seemed to be terribly earnest. My friend walked among these students and recognized none of them, nor they him. I asked why he did not nod or speak. He said, "We do not recognize them outside the class room!" He said further, "The Japanese are hard masters." I suppose that would be likely under the circumstances.

On the outskirts of the city we visited some of the homes of the people who are interested in the work of the Christian church. Some of them, I think are only slightly interested. We had a chance to see into the homes, and move among the people. I could understand why the missionary in Korea could find the work so attractive. Every one of the friends we know in this work seems anxious to be at it. To them a furlough is but a vacation; after it is over they go HOME.

I do not know facts about any tension between the two peoples associated in Korea. There is much said and written, but a dominated people would not be likely to admire the dominator. I suspect that there is much of hidden feeling in the hearts of Koreans. Whether they would be better off without the Japanese is not easy to say. It requires study. But I have said to Japanese educators whom I met after my return to Japan from this Chinese trip, the

CHINA'S PEACE CONDITIONS INCLUDE SELF-DETERMINATION FOR KOREA

According to the influential Chinese daily, Ta Kung Pao, published in Chungking, China, Japan's peace terms presented to Wang Ching-wei, head of the new puppet government in China, have been planned simply to tighten Japan's hold on China and not to achieve a real peace between the two countries. This paper reveals that China will not lay down arms unless the following requirements are met by the Japanese government:

1. China's territorial sovereignty to be intact, including the return to China of Manchuria, Dairen and Port Arthur.
2. Abolition of all unequal treaties between the two countries, removing Japan's right to establish concessions and factories in China.
3. Foreign capital investment for China's rehabilitation to be welcomed, Japan having equal rights with other nations and all present Japanese investments in China to be recognized in accordance with Chinese laws.
4. Conclusion of a commercial treaty with Japan.
5. Settlement of the Korea and Formosa question on the principle of racial self-determination.
6. China to fight with Japan for fair treatment of their peoples in the

NOTES ON MEN AND EVENTS

Mr. Alexander Hurh, General Secretary of the Korean Students' Christian Association in the U. S. A., recently visited a number of colleges in the East in the interest of Korean students.

Mr. Sang P. Suh, chairman of the executive board of the Korean Students' Christian Association, was a delegate to the Consultative Conference of the Student Volunteer Movement held at Toronto, Canada, December 27, 1939-January 1, 1940. Mr. Chong Man Kim of Drew University was also a delegate.

Plans are being worked out by the executive board of the Korean Students' Christian Association for an English speech contest to be held at the Korean church and Institute in New York City on April 21. Four local units of the Association will participate in the program.

Mr. K. H. Chang of Princeton Seminary is making plans to return to Korea upon receipt of an urgent message from his parents.

fundamentals of Christianity ought to govern in all inter-racial relations. I pled for a "spiritual note". I well remember that one group of such people agreed with me, and their spokesman said, "Yes, we need the spiritual note."

Tutsing 29/8/56

SECTION OF REPORT OF COMMISSION I

Organization and Community

NATIONAL COUNCILS OF STUDENT CHRISTIAN MOVEMENTS

1. Background of the situation

During the last decades in a number of countries, different student Christian groups have federated together in National Councils which became the unit related to the WSCF in such countries. At present this is the case in the following countries though the pattern of the Council differs from country to country:

- | | |
|-------------|---|
| China | National YMCA, National YWCA, student committees. |
| Denmark | National council of Student Christian Movements in Denmark (in the process of recognition by the Federation) bringing together the Danish SCM and Eleuteros (Baptist Student Movement). |
| Finland | Joint committee of the student Christian Federation of Finland and the Orthodox Student Movement in Finland (in the process of recognition by the Federation). |
| Greece | Student Christian Association and Student Christian Union are related to one another in a council but have never asked for recognition by the Federation. |
| Japan | Student YMCA and Student YWCA. |
| Korea | Korean Student Christian Council (in the process of recognition by the Federation), bringing together the student YMCA, the student YWCA and the Korean Student Christian Federation. |
| Netherlands | Committee in the Netherlands for Affiliation to the WSCF, bringing together the NCSV and VCSB. |
| Sweden | The Committee of the United Student Christian Movements in Sweden, bringing together the Student Christian Movement of Sweden (SKS) and the Free Student Christian Movement of Sweden (FKS) |
| U. S. A. | United Student Christian Council in the USA, bringing together the following national Movements: Baptist Student Movement, Disciples of Christ Student Fellowship, Lutheran Student Association, Evangelical United Brethren, Interseminary Movement, Methodist Student Movement, Presbyterian Church in the USA, Presbyterian Church US, Protestant Episcopal Student Movement, Student Volunteer Movement, United Student Fellowship, National Student Council of the YMCA, National Student Council of the YWCA, and in a fraternal relationship, Student Department of the Southern Baptist Convention. |

2. Federation Concern

The Federation has, on several occasions, expressed its anxiety that these national groups could not be called "Movements" in which the different participating groups

were really "sharing actively in one another's life". In some cases it was even specifically said when such councils were organized that their only purpose was to relate different national groups to the Federation. It was also implied in such extreme cases that if it were not for this Federation policy of refusing to have more than one affiliated unit in one country, the groups coming together in such a council would not have bothered to do so.

3. Federation policy

The policy of the Federation in regard to these councils may be summarized as follows:

- a) That there cannot be in one country more than one affiliated Movement or Council of Movements.
- b) That unity at the national level is a prerequisite to unity at the international level. This unity should not be merely one of administration but unity of existence as well. The fundamental reason for the WSCF to have maintained since its origin the rule that in no country shall it have more than one constituent member is the ecumenical foundation on which it stands. While we can only rejoice at the desire of SOMs to be related to other Movements throughout the world, we find it imperative that their ecumenical concern should first find expression in their own country. Ecumenism begins at home. No one can sincerely look for unity with Christian students of other lands without, at the same time, trying to establish a bond of unity with Christian students in his own university and nation.

Further, the WSCF wishes to emphasize that such cooperation and relationship cannot only consist in the establishment of some committee structure at the national level, especially if such a structure has as its only purpose to maintain international relationships on behalf of the Movements concerned. The WSCF considers that such a relationship and cooperation calls for continuing attention and efforts on the part of these Movements not only toward common programs of action, but also toward the merging of structures which full unity may demand.

While recognizing that such unity cannot, in many cases, be immediately achieved, the WSCF reminds all Movements, now related to one another in such national councils, that full unity in spirit and in work is a gift of our Lord and therefore is an essential requirement of our ecumenical calling. There must be a constant endeavour to manifest this unity.

4. Future policy

The commission therefore wishes to reiterate the following statement of policy accepted by the General Committee of 1949:

"The WSCF therefore wishes to reaffirm its past policy that it will admit as member Movements only those 'willing to enter into fellowship with other groups of an inter-confessional or confessional nature' concerned to become members of the WSCF and to share effectively in the life both of the national Movement they jointly compose or of the WSCF as a whole."

5. Recommendations to Councils and their affiliates

We therefore recommend that all Movements in continuous prayer and with openness to the direction of God's Word in their lives, should consider what steps forward may be taken to express the unity which they have in Christ.

We therefore recommend:

a) Common services of worship and prayer

That the first place at which cooperation should begin is the holding of common services of worship and prayer as often as possible.

That common services of intercession for the local college or university, for the Christian community and its witness, for the WSCF and its member Movements, could be a most favourable monthly and even weekly common activity of local units of Councils concerned.

b) Bible study

As student bodies, SCMs have always carried a responsibility in the field of study as Christian bodies, they have always considered as an important task that of seeing other members receive the necessary biblical and doctrinal instruction in the faith and tradition of their church, we wish to emphasize, as a matter of ecumenical experience and of theological truth, that one's faith is enriched by being confronted with the faith of Christians belonging to other traditions. Further, we emphasize that Bible study has always proved to be the primary place at which ecumenical encounter takes place, as well as one of the most enriching ways of listening to God's Word. We therefore urge all Council affiliates concerned to take every possible opportunity to add to the program of their local branches, or even to substitute for it, Bible study in common and joint groups of study of Christian doctrine.

c) Common programs and projects

That, whenever possible, we further urge them to initiate common programs of discussion and study in such fields as our responsibility in the university, in society, in politics, and in personal life. Finally, we urge all Council affiliates, when they undertake a special study programme at the national level in the form of meetings or publications, to look in each case for the ways in which they could act jointly or at least consult at each stage of work.

d) Evangelism

We recommend that the Movements consider the possibilities for increasing their efforts of common witness. The concern for evangelism created the WSCF and this concern remains the raison d'être of the SCM.

Unity and mission are indissoluble and interdependent. Nevertheless, there is an inevitable tension between them.

On the one hand, in faithfulness to the unity which is in Christ, our witness should primarily express the wholehearted love of God and our brothers.

In our witness we must seek to point directly to Christ and Him alone, even though this must inevitably be done within the framework of our particular traditions and theological systems.

On the other hand, all organizational and structural forms of Christian unity are partial and provisional. They must be evaluated and judged according to their ability to be effective expressions of evangelistic obedience. Unity in Christ involves not only unity between Christians but also the unity of all mankind reconciled in Christ. Organizational forms of Christian unity must do justice to both of these unities. For there are forms of unity which may enable the Church to fulfill its evangelistic task more effectively. But there are also forms which may hinder and restrain it and may express Christian escapism from the difficulties of missionary responsibility in the world.

It is, therefore, also suggested that Movements seriously study the significance of the structural forms and patterns which Christian unity may take, bearing in mind the necessity for maintaining a proper tension between the unity in the Church and the unity of all mankind in these structures and aware of the dangers and opportunities which formal expressions of ecumenical unity may involve.

Against this background, we feel free to urge all Movements concerned to aim at undertaking, as has often been done in many parts of the world, a common effort of evangelism, e.g. University Missions. But we also emphasize that evangelism is not only a matter for great occasional programs, but first of all for day-to-day personal concern and witness; we urge the Council affiliates concerned to take all opportunities at local, regional, or national levels, its methods, and the way in which each SCM member can best be prepared for it.

e) A consultation

That the Executive Committee be instructed to explore the possibility of holding a consultation on "The Nature of the Unity we Seek in the SCM", in conjunction with the World Council of Churches' Faith and Order Conference at Oberlin, Ohio, in August, 1957, drawing upon some of the leadership of that conference and using some of the materials prepared by the WCC's preparatory committee on "Unity in the University". Every effort should be made to bring in representatives of the various national councils in order to focus upon the place of these councils within the life of the Federation.

6. Recommendations to the Executive Committee and staff

This General Committee also recommends the following course of action to the Executive and staff of the Federation:

- a) That the above decisions of the General Committee be communicated to all Councils concerned, asking them to bring them to the attention of the local branches and its members.
- b) That assessment of the progress made towards unity should be made periodically either through direct enquiries in the form of letters or through the sending out of a questionnaire.
- c) That occasions of staff visits should be used not only to inquire personally into this situation, but also to initiate discussion.
- d) That students from one area, where there is greater progress, be requested to visit students in another area.
- e) That a report on this subject be made to the next General Committee for further consideration.

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General Committee
1956

STATEMENT MADE BY THE CHAIRMAN ON SAYING GOOD-BYE

TO THE KOREAN DELEGATION WHEN THEY LEFT THE MEETING OF THE GENERAL COMMITTEE

Members of the General Committee,

Most of you were probably aware that ever since the General Committee began, there has been a problem with which we have had to wrestle. It is a problem connected with the work of the Student Christian Movement in Korea.

For many decades now Korea has been a country in travail. This has left marks on both the political and church life. Korea is a divided country. It is from this situation that the Korean delegates come and it is in this situation that the Korean SCM must work. If the witness to the Gospel of the members of the Student Christian Movement in Korea is to be truly borne they must sit where their people sit.

The difficulties which the Korean delegation here faces are difficulties based on the very nature of the Federation and its fellowship. This fellowship is open to Student Christian communities in all parts of the world, so that it is within this fellowship that the demands of our Christian witness have to be faced.

Many conversations have taken place during these last days between our Korean friends and members of the delegations which are most closely related to the problems which they face. Some of the Officers of the Federation and leaders in our movement have also greatly helped in these conversations. All those who took part in these conversations have received as a gift of God's grace clear understanding of each other's problems and the desire to bear each other's burden.

In the final result, our Korean friends have felt that the wisest thing for them to do would be to leave this meeting of the General Committee now in order that the Korean SCM may be helped to continue to belong to the movement and fulfil its own task in Korea. As we wish them good-bye we commend them to God and pray that they and we together may find our unity in Christ within this fellowship of the Federation.

The Executive Committee has asked me as chairman to read the following statement for the purpose of the record.

STATEMENT MADE TO THE GENERAL COMMITTEE BY THE CHAIRMAN

ON ACTION BY THE DELEGATION FROM KOREA

The delegates from Korea have reported to me as Chairman of the WSCF that, because of the circumstances of the Student Christian Movement in their country, they feel it necessary to leave this meeting of the General Committee before the report of the Credentials Committee is presented. They also feel that they cannot be present when the General Committee decides the policy of the Federation with respect to the IUS and its relations to WUS.

The Executive Committee has had long and careful consultation with both the delegates from Korea and all others concerned. It has seemed to the Korean delegation that the

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wisest thing for them to do was to return home at this stage, in order to make it easiest for the Korean SCM to remain within the Federation.

There has been clear mutual understanding between our Korean friends and those who have been conferring with them, a growing appreciation of the nature of our fellowship within the Federation, and a willingness to share one another's burdens. It is a joy to know, and I rejoice to say it, that the many conversations about this problem which have taken place in the last few days have been marked by great openness of spirit and Christian consideration and a sense of fellowship in one Lord.

We assure the Korean delegation of our full appreciation of the difficulties in which they find themselves and of our continual prayer for them within the fellowship of the Federation.

Report of Youth & Student Work Committee

In this report, "youth" is taken to mean Church-related C.E. work, and "student" is taken to mean campus-related student work.

The General Assembly's C.E. committee has continued to function. Following the commission received at the 1956 General Assembly, the committee met in November and formally recognized the KSCF and appointed one of its members as ad-interim delegate to the KSCF Board of Directors pending General Assembly approval. In February another meeting was held at which a Spring leadership institute was planned and this institute was held in late March in Taejon. The Committee also appointed Mr. Sung Kap Sik as its General Secretary. Later this Spring competitive examinations were held to determine the high school delegate to the U.S.A. Westminster Fellowship National Assembly. Lee Sam Ryul from the Andong area was chosen and he is now in the U.S.A. Mr. Sung has prepared a full report, as per the 1956 General Assembly's request, on the subject of age limitations for the different levels of C.E. within the churches. This report with recommendations will be presented to the 1957 G.A. in September. It, briefly, calls for three divisions, SoNyun Bu, ChungNyun Bu, and ChangNyun Bu. (Boys&Girls Department, Young Peoples' Department, and Adult Department)

The KSCF has seen a memorable union of its two split factions this year. A new governing board has been formed with representatives of 7 denominations, 7 missions, and 2 cooperative organizations (NCC and KCCE). The KiDokKyo Presbyterian Church and the UCC Mission are integral parts of it, of course. The KSCF conference for which the mission last year granted \$200.00 was held and numerically speaking was very successful. Another conference of the now reunited group is projected for this summer and it promises to be the best conference ever held by this group because of the mutual agreements that have finally been reached by the opposing Presbyterian factions within it.

An IVF in Korea has been formed with a Board of Directors and a General Secretary. They are aggressively going forward with plans to capture the student field now so terribly confused by factionalism and inactivity on the part of the other groups like KSCF, YMCA, and YWCA. Some of the best men, spiritually speaking, are

behind this movement, including the President and at least one professor of the General Assembly Seminary; two professors at Soong Sil College and one professor from Yonsei University; the Central YMCA Secretary; and Christian professors in one or two non-Christian schools. It is a real challenge to the future of the a unified and effective student witness in Korea. If the aims of the IVF can be achieved, it seems to me that many if not most of the evangelically minded young students in the colleges will be drawn into it.

This report is in no way intended to be exhaustive. A more detailed presentation of facts is contained in the chairman's personal report.

Respectfully submitted,

Benjamin E. Sheldon

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THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

IN

Ecumenical Mission

INTO ALL
THE WORLD
TOGETHER

BOARD OF FOREIGN MISSIONS
156 FIFTH AVENUE, NEW YORK 10, N.Y.

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The Rev. Benjamin Sheldon
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APO 301
c/o Postmaster
San Francisco, California

Dear Ben:

Ever since my return from Germany, a letter to you has been on my docket of "things to be done." However, a mean virus which settled in the tube between the nose and ears, interfering with both my speaking and my hearing, rather radically upset my time table. I now have my usual energy back and am trying to get caught up on the accumulation of the summer and the early fall.

As Hyun Ja has told you, I had many contacts with the Korean delegates at Tutzing beginning with the very first afternoon following the opening session when they told me of the embarrassing position they had been thrust into by the presence of the four delegates from the Peoples' Republic of China. This embarrassment was heightened by the discussion on what has come to be known as the "WUS-IUS question" which involves whether or not Communist and non-Communist students should continue to encounter one another around the concern of world student relief. The World's Student Christian Federation has held that the channel of communication around this common concern should be held open, and thus, they have voted for the seating of delegates from the International Union of Students within the General Assembly of World University Service. I realize that it was very difficult for the Korean delegates to understand this attitude on the part of the Federation which has been upheld by a large number of the member movements in discussions in their own countries. I remember that at the 1955 General Assembly of the United Student Christian Council of our own country the debate lasted until after midnight one night, but the final decision was to uphold the Federation's position. During the days at Tutzing in which they were trying to think through their position, the Korean delegates had many conversations with the Chinese delegates, with a special committee named by the Executive Committee, and with the Chairman, Dr. D. T. Niles of Ceylon. The session in which D.T. (as we all know him) said goodbye to the Korean delegates was poignant with meaning for all of us. I am enclosing a copy of what was said at that session so that you can have "a feel" of the situation in which we were all involved.

I believe that it is pertinent to say at this point that the above discussion on Korea's relation to other movements in the world-wide student Christian community and the relations within Korea among the various divisions were being held in a setting where the delegates were very conscious of the meaning of the theme, "Jesus Christ, the Reconciler." Many of those present had encountered the same Scriptures at the SVO Quadrennial at Athens last year when the theme was

"Revolution and Reconciliation" and the very week before at the great German Kirchentag at Frankfort where the theme was "Be Ye Reconciled to God." I have come to understand and appreciate the significance of what Philippe Maury, the General Secretary of the Federation, meant when he paced the floor in my office in the spring of 1955 to say, "Margaret, the great word for our day is Reconciliation."

Between the opening session on Sunday and the departure of the three Koreans on Friday, I had many conferences at their request with all of them together and with each of them alone. Perhaps the most significant was a final conference which Sung Kook Shin requested with Kyaw Than, former Associate General Secretary, T. V. of the other KSCF

Philip, Asian Secretary, and with me. Ed Poitrus, a Methodist K-3 was asked to interpret. Let me say at this point that all of us were very much aware of the difference in attitude and approach between Mr. Kang with whom we dealt at Monmouth in 1954 and this man. Where Kang was arrogant and demanding, this man was humble and seemingly very sincere in his desire to heal the divisions. I do want you to know that I was very conscious throughout the discussions that one large and important section was not represented, and thus, I was very grateful for the careful way in which you had kept me informed of developments during the preceding months. Because of this understanding of the events of the past, I was more than once able to speak for the unrepresented group in order to get the many facets of the very complicated situation before us. Because of my former associations with Hyun Ja and with Chun Bae Kim, the entire delegation seemed to regard me as an understanding friend. For this I was most grateful as it meant a more relaxed atmosphere of sharing and discussion.

In the ecumenical climate of Tutzing where we were so conscious of the vitality of the world-wide student Christian community, the fact of two KSCF's each holding a tenth annual conference seemed both distressing and even a bit ridiculous. Therefore, our hope was for a reconciled KSCF. Were we being too optimistic even to dream of it? As we talked the last time before the departure of the three Korean delegates, it seemed important to go on hoping and working toward this end. We wondered if perhaps a group of people might be enlisted as a panel of reconcilers who would be acceptable to both sides. Some who were named in our informal discussion were Dr. Han, Dr. Moffett, Mr. Simeon Kang, and Mr. Yun. It was thought that you and Nancy Cameron would have to work closely with this group. I may be mistaken but I have the feeling that Sung Kook Shin will work very hard to have any reasonable plan accepted by his group. I realize that with the question of control a basic issue, a solution will not be easy, but it may be that with new officers and advisers who try to be forgiving on their attitudes toward the past that the impossible can be achieved with the help of the Holy Spirit moving in the hearts of those concerned. For this we must all pray and work most earnestly.

My own hope for a reconciliation has been fortified by your word that the General Assembly of the Presbyterian Church of Korea decided not to extend official recognition to either side of the KSCF. It seems to me that this puts the situation in a more neutral position for consultation leading to reconciliation.

During the days of the General Committee at Tutzing I met with the Commission entitled "Organization and Community." Our major responsibility was to work toward a common strategy in student work, building on the findings of the consultation

with missionary bodies at Monmouth and on the findings of the World YWCA-YMCA Consultation at Bievres. We agreed that no new work should be started without full consultation with existing student work organizations whose work would be affected and with the World's Student Christian Federation. I believe that it would be considered a breach of good faith on our part if the Presbyterian Church USA were to provide the funds and personnel for an expanded student work program in Korea now in the face of the divisions that exist. This would especially apply to the building of a student center in Seoul or anywhere else. In your last paragraph you stated so aptly and so sincerely, "I love these students of Korea and yearn with all my heart to see them brought into real faith and knowledge of the Lord." To this I say a hearty "Amen." It fairly breaks my heart to realize that we are not doing for students in Korea what we have been able to do in other parts of Asia, but at the same time I realize that we dare not do more until "some order is brought out of Chaos" as Dr. Adams mentioned in his last letter.

Once a reconciliation between the two KSCF's is accomplished I do not believe that it will be too difficult to achieve an effective working relationships within a Korean Student Christian Council which will bring together the Student YMCA, the Student YWCA and the Korean Student Christian Federation. For your information I have had copied a section of the Commission report which concerns National Christian Councils and their affiliation with the World's Student Christian Federation.

Although I am hoping that every effort will be made to work out a new relationship between the two warring groups, I want to add that if after every reasonable effort has been made this still seems impossible to achieve, then I would recommend that the new KSCF group seek a new name and still work for the formation of a Korean Student Christian Council which will bring together the four groups. The situation would still be very awkward, however, because the tensions would not have been resolved, and thus the new structure might be jeopardized.

It seems to me that in the days ahead we must make every effort to enable Christian students from Korea to participate in consultations, workcamps, international teams, etc., in other countries of Asia. If you will be on the lookout to find the students who qualify for these opportunities I will do everything I can in consultation and cooperation with Dr. Smith to see that the funds are available. Then, too, I hope that you will enlist the cooperation of the students in trying to open the door of Korea to the entry of Christian friends from India and Japan as well as from other countries. This summer we were most eager to make possible a visit to Korea by the East Asia Ecumenical Mission Team, composed of Benjamin Lall of India, Jose Jacinto of the Philippines, Bruce Rigdon of the USA, and Makoto Fujita of Japan. (The composition of the team represented a student, a student worker, a university professor, and a church executive.) All were at Athens and wanted to share the message of "Revolution and Reconciliation." But, alas, the Korean consulate would not even receive applications for visas for the Indian and the Japanese. The concern over this situation felt by the team is expressed in the enclosed letter from Bruce Rigdon who is now taking his Junior Year at the University of Hong Kong. I have marked the paragraphs which I think will be of special interest to you. Another student Ecumenical Mission Team

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(membership representing four confessions and four countries) went to Mexico where the attitudes toward ecumenical organizations have been very lukewarm. The results of this venture also were most heartwarming. I personally feel that it is imperative for large numbers of Korean students to have the privilege of contacts with fellow Christians in other parts of the world, both for the insights they can receive and for the vital Christian faith born of suffering and travail to which they can witness.

As I travel around and meet with the various Korean students who are studying in the USA I try to help prepare them for their future vocation in Korea as agents of God's reconciling love. There are seventy-nine from Korea on the Board's official listing this year. I keep wondering what more we could do to prepare them for the role they will play when they return home.

There is one more thing I am reminded to say as I bring this long letter to a close. In March there will be a consultation on "A Strategy for Student Work in Asia" at Prapat in Indonesia at the time of the WCC/IMC consultation. Dr. Smith will undoubtedly be in attendance at both meetings. I do hope that some progress can be made on reconciliation between now and the consultation.

Believe me, Ben, the situation in which you are attempting to serve is never far from my thoughts and my prayers. So please continue to keep me informed and feel free to raise questions about anything I have written. May the comfort and encouragement of God the Father be with you at all times in all things.

Yours faithfully,

Margaret Flory
Margaret Flory
Secretary for Student Work

MF/ec

cc: Dr. Adams
Dr. Smith
Dr. Moffett ✓